

THE CHINESE RECORDER AND EDUCATIONAL REVIEW

VOL. LXXII

SEPTEMBER, 1941

No. 9

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THE CHINESE RECORDER AND EDUCATIONAL REVIEW

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VOL. LXXII

September, 1941

No. 9

EDITORIAL

THE CHURCH IN CHINA CONTINUES ITS SERVICE

Once again an instalment of "Christian Activities in War-Torn China" is published in an attempt to describe some of the work now being carried on by Christian men and women in China. Our readers abroad will realise that the vast extent of the area over which the Sino-Japanese hostilities have occurred, the immense number of people who have been directly and indirectly affected, as well as the length of time during which the war has raged, make for conditions that spell the need for continued relief to many millions. The fifth year of war in China still finds most of the Christian workers engaged in this colossal task of relief. Most of the relief now given to children in the occupied areas is carried on through Christian agencies. Time and again one hears pathetic stories of how under-nourished these future citizens of China are, and it is hoped that funds from abroad will continue to be sent to help serve those whom Christ specially taught us to serve. The spread of hostilities has also gravely affected the students, many of whom are cut off from their homes. Very many young men and women are struggling bravely to complete their education without adequate means of support. The relief of this section of the populace does cause great concern. For the sake of

future peace in the Orient, we wish to prevent the growth of bitterness and hatred in the minds of these young men and women, who are enduring much suffering as a result of the warfare. In the last year a third specially needy group has emerged in the Christian schools where Christian teachers face a difficult situation on account of the terrific financial strain. Principals find it hard to retain their teachers, who can get much higher salaries in other forms of work. Much praise is due to those fine-spirited men and women who have stuck by the schools in spite of great suffering to themselves and to their families. In the past six months the province of Fukien has been hard hit and the food situation there remains very serious. In other areas also the high cost of living is creating a grave and worrying situation. In many parts of Free China as well as in a few centres in the occupied areas, Christian workers are endeavouring to promote constructive relief by setting the refugees to some form of work, experimenting with cooperatives and small scale industrial and agricultural projects.

The continuance of the bombing, the increased political strains caused by the heightened international tension, the very real difficulties in transport of goods and personnel, plus the strain imposed on many workers who are enduring a long separation from their families, create conditions where a strong Christian faith is needed. That the Christian Church in China is facing this challenge with high courage is a true fact, and this example may be a stimulus to those abroad who are now meeting a similar situation. Here is the remark of a Chinese pastor who had endured great suffering. He said, "Hardships mean the Grace of God....and the Grace of God means hardships."

.....

NOTICE TO SUBSCRIBERS

We wish to notify our subscribers in the U.S.A. that in future the renewal of subscriptions will be handled by the Publication Department of the International Missionary Council, 156 Fifth Avenue, New York. We trust that this arrangement will be of convenience to our readers in the U.S.A.

It may also be pointed out that subscribers who are members of Missions represented in the Associated Mission Treasurers may find it convenient to pay their subscriptions by means of A.M.T. cheques.

RICE HULL BURNER

ARCHIE R. CROUCH

THE lack of coal and the high cost of wood brought the rice hull burner into the parlor. The native rice hull stove is long and low and black and is used only for heating large tanks of water or big vats of rice, so a lot of face lifting was necessary before the "native daughter" was presentable for use in parlor. The appearance now is the result of four months of constant use and experimentation and change. With the present proportions and adaptations the stove works efficiently and it can be managed with very little trouble.

The main problem of the rice hull burner is the large bulk of the fuel. At the beginning one will have to be ready to put up with size. There are two possible solutions. One is to put the feeder in the room above the stove and run the hulls down a shoot into the stove. Since this involves cutting an extra hole in the ceiling of our only parlor we will omit a discussion of it here. The other solution is to incorporate the feeder within the stove.

The raw materials for the stove are simple; an old fifty gallon oil drum, some galvanized iron—old corrugated roof sheeting is good after it is flattened out, some scrap iron and some stove bolts. With this pile of old stuff one can cut his heating costs in much less than half and can comfortably heat one or two rooms downstairs and one room upstairs. One important advantage is that it will keep fire over a period of eight hours without attention. That is convenient when one has committee meetings to attend and the boy has got malaria.

The construction is simple for any competent tinsmith. It is important to stick to the dimensions given or the direct proportions thereof. The author has learned through drums blown up and plaster blown off the chimney wall just how much air and draft are necessary for proper combustion. My favorite son was watching the pretty sparks fall into the ash pit one day when the contraption coughed in his face and bowled him over backwards. Since then I have made a special effort to work out a margin of safety.

(1) The first thing to do is to take the top off the oil drum by uncrimping the edge with a cold chisel. Since the top will be used as a floor for the firebox it is best to perform this operation without too much bending or warping.

(2) Cut the two doors at the front according to dimensions. The slides for the doors should be made carefully so that the doors

will fit snugly and still slide open and shut easily. If care is taken with the sliding doors they can be made to fit tighter than doors on hinges. They also fit according to the contour of the stove and reduce space and improve general appearance.

(3) Build the floor braces of $\frac{1}{8}$ " \times "1" iron straps. Fit them and bore holes ready for placing before putting in the fire grate.

(4) Build the fire grate and bolt it to the floor bracing. Be sure to have the angle of the grate braces open to the front to allow for shaker action.

(5) Make the conical shaker of fairly heavy galvanized iron. This shaker has been especially designed for rice hull ashes, and it works efficiently on my stove. The upright flanges are necessary to keep the ashes falling through the openings in the shaker and through the grate. Cut out the three sides of the draft vents with a cold chisel. Bend up to a right angle on the fourth side and there it is. The shaker should have at least four of these openings and flanges. The shaker handle should be made short so that the shaker can be easily removed and replaced. An extension handle should be made just long enough to reach about two inches through the ash pit door. This will make it possible to shake the stove with the drafts and doors all closed to eliminate dust.

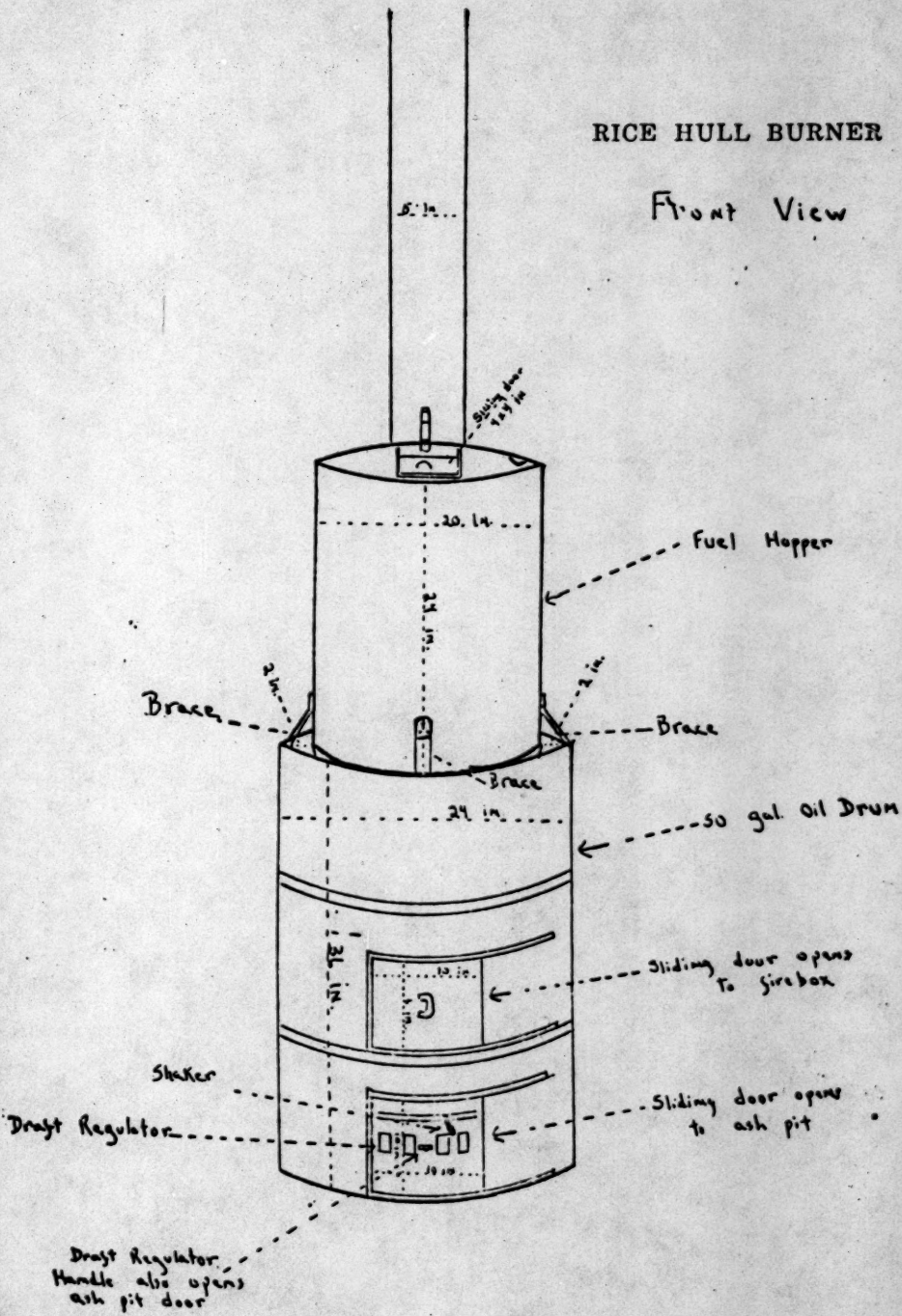
(6) The shaker is mounted on a pivot made from a $\frac{1}{2}$ " iron bolt. This bolt is bolted onto the framework of the fire grate. Since rice hulls and the ashes are very light there is never any great pressure on any part of the works. However, the parts should all be firmly bolted into place. If for any reason one wants to keep a more shallow fire he can do this by lengthening the shaker pivot.

(7) When the shaker is in the grate and the grate bolted into the center of the floor braces the whole thing can be bolted into place on the inside of the stove. Then the top of the drum should be cut to fit the floor with a 12" circle in to the center flush with the inside edge of the fire grate. Wire this down to the floor bracing and caulk around the outside edges with fire clay. Also caulk any holes made in the floor for wiring to the braces.

(8) The hardest part of the work is finished. Now cut the heat deflector from fairly heavy tin or sheet iron. It is a plain cylinder with its base resting on the firebox floor and the top flush with the inverted heat cone. There is a 12" \times 15" opening directly opposite the firebox door which is the only smoke outlet from that part of the stove. This heat deflector is essential for a smooth burning fire. Rice hulls tend to burn too quickly and this slows combustion and forces an even draft through all the fuel. It also deflects the heat

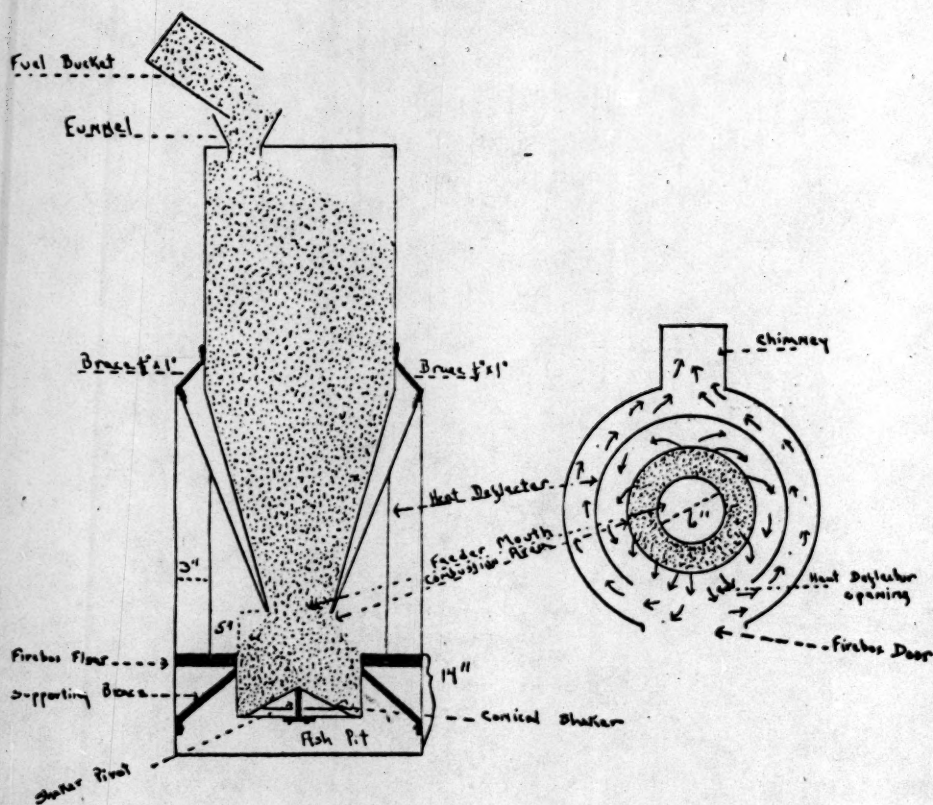
RICE HULL BURNER

Front View



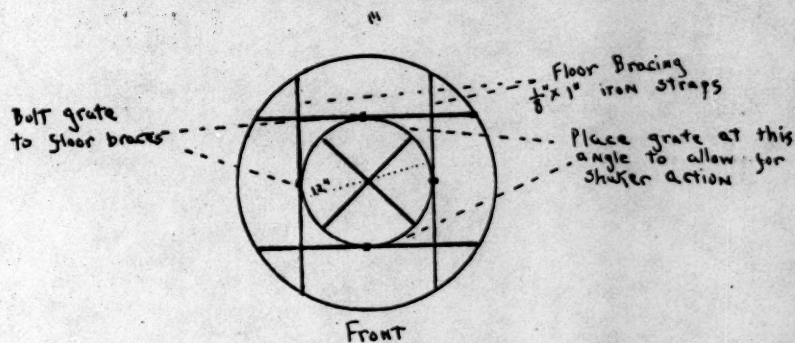
RICE HULL BURNER

Vertical and Horizontal Cross Sections

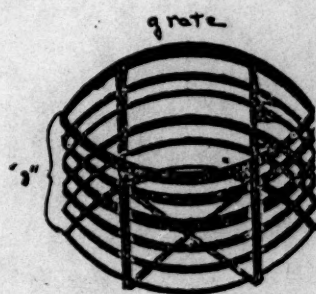
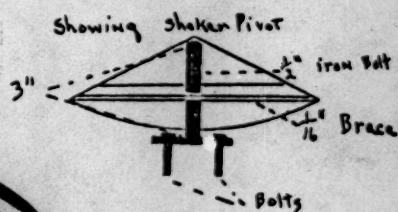
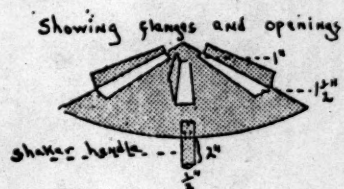


RICE HULL BURNER

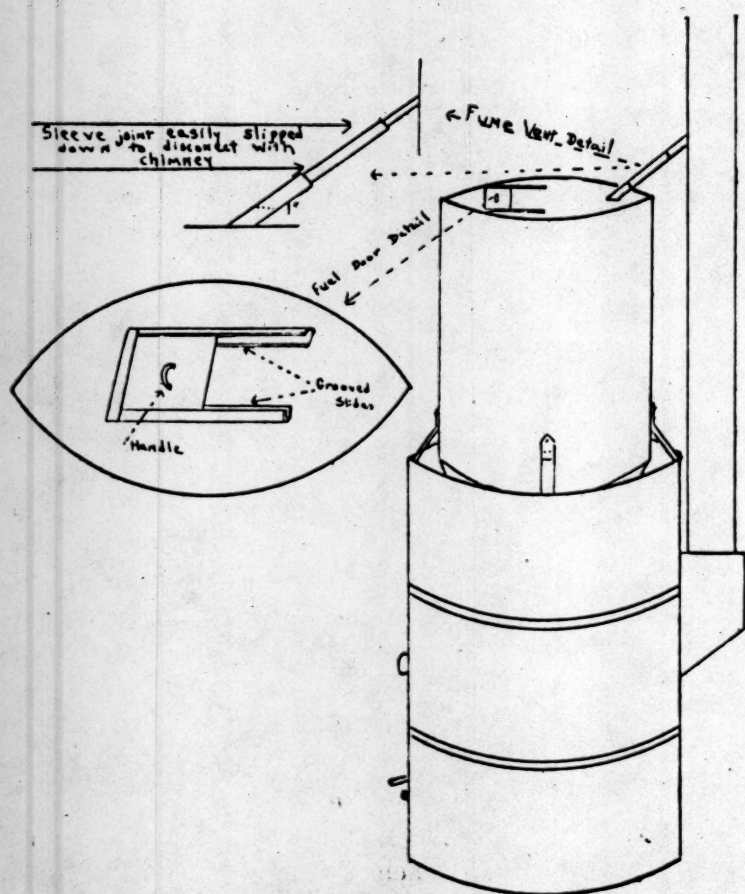
Cross Section of Firebox Floor



Enlarged Drawing of grate and conical shaker



Top hoop $\frac{1}{8} \times 1$ iron strap
 other hoops $\frac{1}{16} \times \frac{1}{2}$
 Space between hoops $\frac{3}{4}$



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around two radiating surfaces, thus adding greatly to fuel efficiency. The first radiating surface is the inverted heat cone, the second is the side of the oil drum itself.

(9) The next job is the inverted cone and the self feeder which more or less have to be made as one piece before they are fitted on the stove. The inverted cone and the mouth of the feeder are crimped tightly together to prevent smoke leakage at the fire level. The base of the inverted cone is crimped onto the top of the oil drum to prevent leakage there. The weight of the feeder is carried on four braces to the base of the inverted cone just where it joins the top of the oil drum.

(10) The top of the feeder has a small sliding door for filling with fuel. This is the same as the other doors. It is made small to prevent leakage of fumes from warmed rice hulls. In order to fill the stove a funnel to fit the opening should be made. There is also a 1" fume vent connecting the top of the feeder with the chimney. This is to carry off any fumes from the warm rice hulls. It is made with a sleeve joint in order to easily disconnect with the chimney. Keep this vent clean and unplugged as the fumes are disagreeable.

(11) The chimney should not be less than five inches in diameter. The stove needs that much draft to burn properly.

(12) The "v" shaped air space formed by the self feeder and the inverted heat cone is essential. If the feeder is directly in contact with the combustion chamber the rice hulls are roasted and charred by the heat before they flow out into the firebox. A vapor is formed which condenses on the inside of the upper part of the feeder. It contains an acid which eats through good tin in two weeks.

The final suggestion is trite, "Keep the chimney clean." Although rice hulls burn with a white smoke they form a black soot in the chimney. This will be evident when the fire begins to backfire into the ash pit immediately after shaking. Clean the chimney and everything will be alright. Incidentally the soot from the chimney is good fertilizer for the garden as it contains carbon combinations.

There is also one useful suggestion on building the fire. If you try to light the fire from the bottom as we ordinarily do the rice hulls will flow down over the fire and smother it and it may take hours to get it going. The best way is to lay the grate full of leaves or straw or grass. Put a few leaves just within the mouth of the feeder so that the rice hulls will not run out. Lay paper around the feeder mouth snuggling against the leaves below and the leaves above. Light! In a few minutes the stove will be roaring merrily. The rice hulls will flow down into the grate as the leaves burn and everybody will be happy and warm!

MICAH

THE PROPHET WHO TAUGHT HEZEKIAH THE MEANING
OF TRUE RELIGION

ELOISE BRADSHAW

THE CAST

Micah, a prophet of the village of Moresheth

Isaiah

A judge

Hezekiah, King of Judah

Business men (2)

A land-dealer

Attendant at the palace

A prophet

A passerby on the street

A priest

Courtiers

SCENE I

A STREET in Jerusalem. Micah, a peasant, enters, looking about him uncertainly. He accosts a passerby.

Micah: Friend, will you kindly direct me to the palace of King Hezekiah?

Passerby (laughing): My country friend, do you expect the King to receive you?

Isaiah (to Micah): May I help you, friend?

Micah: I am Micah of Moresheth, and I would see....

Isaiah: Ah, Micah, I know you, though I have never seen your face before. We have common ideals, and common hopes for our people.

Micah: Are you the great Isaiah?

Isaiah: I am Isaiah, and I will lead you to King Hezekiah.

SCENE II

The royal palace. The King is surrounded by courtiers, including the land-dealer and two business men and also a judge, a prophet, and a priest.

Attendant (at the door): The prophet Isaiah, and the prophet Micah of Moresheth, seek an audience.

(The King holds out his scepter, and they enter.)

Isaiah: O King: my friend and our country's friend, Micah of Moresheth, has Jehovah's message for you.

Hezekiah: Speak, Micah.

Micah: O King, I come from Moresheth in the foothills of Judah, near the great highway of the plain. There we peasants have seen and felt many times the devastation wrought by the cruel Assyrian armies. Now we see the scourge from the north coming nearer and nearer. It will envelop not only our farms and villages of the foothills, but all Judah. Even to Jerusalem on the heights shall destruction come. You know how Samaria has become a ruin that is plowed, the stones of its walls and of its houses poured down into the valleys, its foundations laid bare. Now I say unto you....¹

Hezekiah: We are aware of the misfortune that has befallen our brothers of Israel, and we are preparing for the defence of Judah. Is this what you came to tell us?

Micah: No, your Majesty, I have come to declare unto you the cause of Israel's destruction, that Judah may escape like fate.

Hezekiah: Say on.

Micah: O King: Even as the sin of Israel was Samaria, so the sin of Judah is Jerusalem. From Jerusalem, even as formerly from Samaria, go agents to plunder the people, even my own neighbors of Moresheth. Land-grabbers, reaching out from their palaces in Jerusalem, seize ancient estates and mercilessly oust widows and orphans. Hirelings on these estates are cheated of their wages; contracts are made and broken. Robbery, the spoils of which are in your houses, is protected by law.

Land Dealer: Your Majesty, this peasant is maligning all your subjects of wealth and position. We protest.

Micah: It is your Majesty's subjects of wealth and position who are my people's foe. It is they who lie awake nights to plot iniquity, and in the morning practice it. They covet fields and seize them; they covet houses and carry them off. For the sake of a mere trifle they take a heavy mortgage.²

Hezekiah (to land dealer): You have dealt in land. Is this arraignment true?

Land Dealer: These peasants are forever harping about our land deals and our mortgages. Their revilings never cease. Yet we know very well that we have Jehovah's favor.³

Micah (solemnly): They crush a peasant and his home, a man and his heritage.

Land Dealer: O King, we protest these insults. Nothing has been done to these peasants that is not according to law. We appeal to justice.

Hezekiah: You princes of Jacob and rulers of Israel, it is your place to know justice.

Micah: Yea, verily, it is their place to know justice, yet they hate good and love evil. They devour the flesh of my people, laying bare their bones. From such rulers of Israel Jehovah will hide his face.⁴

Judge: We have prophets in Jerusalem to tell us of good and evil. They have given us their blessing.

Micah: To your prophets Jehovah says: "You lead my people astray. When the people feed you, you declare peace and prosperity; when they put nothing into your mouths, you declare war against them. Therefore the sun shall go down over the prophets, and in the darkness they shall have no vision. But the spirit of Jehovah has sent me here in justice and in might, to declare unto Jacob his transgression and unto Israel his sin."⁵

Judge: And we have priests in our temple to inquire of Jehovah.

Micah: Priests who give oracles for hire, as your judges give pronouncements for a bribe, and your prophets divine for silver. And yet—yet—you lean upon Jehovah and say, "Jehovah is in our midst, evil cannot befall us".⁶

Think of Jerusalem, O King. The tyrannous land-grabbers, covetous merchants, unscrupulous princes, mercenary judges, hireling prophets and priests—while they fatten on the misery of the people, to what pass have they brought the city itself? Harken as Jehovah calls the city to answer: "Hear ye, O tribe and council of the city. Can I forget the treasures of wickedness in the house of the wicked? Can I forget your short measures, your evil balances, and the bags of false weights? Can the city be pure whose rich men are full of violence and whose inhabitants speak falsehood? You who have devoured my people, and brought into Jerusalem as war booty the wealth of the land: you yourselves shall eat, but shall not be satisfied; you shall sow, but not reap; you shall trample the olives but obtain no oil; and the grapes, but drink no wine. You follow the works of the house of Ahab and walk in his counsels, to the end that I may give you over to ruin and your inhabitants to scorn."⁷

Hezekiah: With shame I say it: Micah is right. I speak for the people of Jerusalem when I say, "Woe is me! The godly have perished from the earth, and there is none upright among men. They all lie in wait for blood, each hunts his neighbor with a net. With both hands they do evil. It is true that the prince and the judge demand a bribe, the great man utters his mis-

chievous desire, and together they weave their schemes. One can no longer put confidence in a friend; and a man's foes are men of his own household.⁸

Micah: Against these people a taunt-song shall be raised, a lamentation shall be sung: "The possession of my people is parceled out, to our captors our soil is allotted." Because you have dispossessed the peasants of Judah, you in your turn shall be despoiled by foreign captors.⁹

Land Dealer: Shall Jerusalem indeed suffer the fate of Samaria?

Micah: Because you have built Zion with acts of bloodshed and Jerusalem with crimes, therefore because of you Zion shall be plowed as a field, and Jerusalem shall become a heap of ruins; even the temple mount shall become a wooded height.¹⁰

Hezekiah: Shall the expiation of our sin be the destruction of our nation? What say you, Isaiah?

Isaiah: Your Majesty, with sorrow I must agree with Micah. Many times I also have said that Judah has become a sinful nation, a guilt-laden people who have forsaken the Holy One of Israel. Therefore our land is becoming a desolation, and aliens will devour our soil.¹¹

Hezekiah: What would Jehovah have us do?

Micah: O King and all in authority, and all ye men of Judah, hear ye the case of Jehovah against his people. Let the mountains about Jerusalem be witness to Jehovah's argument. Let the foundations of the earth give ear as he pleads with his people. Jehovah says unto you:

"I brought you up out of the land of Egypt, and redeemed you out of the house of slavery. I gave you Moses as leader, and I brought you through the desert and gave you this good land as an inheritance. To what end? To the end that you might know the righteous deeds of Jehovah."

Now let each man of Jehovah's people ask of himself these questions: What does Jehovah require of me? What shall I bring when I bow before the most high God? Shall I bring burnt offerings, and calves a year old? Will the Lord be pleased with thousands of rams and rivers of olive oil? Shall I give my first-born son in expiation for my sin?

Priest: What else is there for the people to do?

Judge: What else can we do to escape destruction?

Micah: Jehovah himself will answer: I have showed you, O man, what is good. What does the Lord require of you but to do justice, and to love mercy, and to walk humbly with your God?¹²

With your permission, O King, I withdraw.

(Micah and Isaiah go out.)

Hezekiah (thoughtfully): To do justice, and to love mercy, and to walk humbly with our God. Is this what Jehovah requires of his people? Is this the religion of Jehovah?

Land Dealer: I did not show mercy to the widow and orphans when I closed a mortgage last week. Perhaps even now it is not too late.

Judge: I—I will give the money I have taken in bribes to the people I have wronged.

Prophet: I will no longer, for hire, falsify the word of Jehovah. I will be earnest in seeking to know Jehovah's will and fearless in declaring it.

(The two Business men look at each other in alarm.)

1st Business Man (in a low voice): I say, this looks serious.

2nd Business Man: Never mind. It won't last.

Hezekiah (rising): Let us go first to the temple and pray earnestly for Jehovah's forgiveness and for Jehovah's guidance. Then we shall plan a great reformation for Judah. Micah and Isaiah will help us.¹³

Priest: Let us break down such images as the brazen serpent of Moses, which many people still worship. Let us teach our people that Jehovah is not graven image, but spirit.

Land Dealer: And let us try by example to teach them that the religion of Jehovah is not a form of worship, but a way of living and doing.

REFERENCES

(1) Mi. 1:6; (2) Mi. 2:1, 2, 10; (3) Mi. 2:6, 7; (4) Mi. 3:1-4; (5) Mi. 3:5,6,8; (6) Mi. 3:11; (7) Mi. 6:9-16; (8) Mi. 7:1-6; (9) Mi. 2:4; (10) Mi. 3:10,12; (11) Isa. 1:4,7; (12) Mi. 6:1-8; (13) 2 Kings 18:1-6; Jer. 26: 18,19;

(The social nature of the reformation under King Hezekiah is not indicated in the account in II Kings. However, Jeremiah 26: 18, 19 says that it was a reformation of king and people, that it came in answer to the preaching of Micah and that it was powerful enough to save Jerusalem from destruction. See C. F. Kent "Kings and Prophets of Judah and Israel," p. 17.).

CHRISTIAN ACTIVITIES IN WAR-TORN CHINA*

Seventh Instalment

A Compilation by

JOHN S. BARR

THIS half-yearly account of Christian work in China during war-time will give a description of some forms of the work of the Church under the following headings:—Evangelistic; Medical; Educational; Relief; Other Forms of Witness.

EVANGELISTIC WORK

It is abundantly clear that evangelists are very busy in all areas, trying valiantly by using old methods and new methods to cope with the great opportunities that are now wide open.

Living in a Ragged World.

"Throughout the whole district we must be ready for the training of hundreds of people who are turning to the Christian way of life. Formerly we ordered our Christian literature and posters by dozens; now we order by hundreds.

"One thousand women are registered in the literacy classes in Showhsien. Five hundred Bibles and four hundred and eighty hymn books have been sold in this county during the past year. Not a single woman has been baptized without completing our literacy course, unless she was over forty-five years of age. The literacy course includes an understanding of Christian fundamentals and also witness for Christ in home and neighborhood.

"We are in touch with our young people who are continuing their education in nearby places. The following quotation from a letter gives some idea of the conditions under which they are living and studying: 'The living of my school is very simple. Our bed rooms are the class rooms. The dining rooms are the out-of-doors. We do not have beds, desks, tables, chairs, etc. There are over nine hundred schoolmates. I get much happiness.'

"The poverty of the people is distressing. Formerly we conducted a *Ragged Clinic*. Now we live in a *Ragged World*."

.....

Training Class for Lay Leaders.

Miss Jones writes: "It meets once a year and is conducted by the pastors of the independent church and two men evangelists in the

*Most of the quotations are from the bulletins of the National Christian Council.

employ of the Mission. They emphasize the deepening of the spiritual life and live together for two weeks in a central place, usually a market town where they can find accommodations for 25 or 30 men. Each Christian group in a particular district sends two men leaders. They pay their own expenses. For the most part they are prominent men in farming and business classes.

"This work is all being done in unoccupied parts of the field. We use tons of Christian literature and it taxes both the ingenuity and financial resources of the station to carry in on men's backs what is needed for a far-away center."

.....

Preaching from the Boat.

"We quote brief items in regard to work done by the Chungking YMCA and the Methodist Church in spreading rural education by rowboat. This joint rural education program began by truck in January 1938. A shift to a boat was made when gasoline prices became prohibitive. Now the work is comfortably cared for in a good new boat.

"A rowboat to spread rural education! On a recent 24-day cruise from Chungking to Luhsien, 19 small towns and villages en route were visited. (In 24 days this educational cruise reached no less than 113,094 Szechwan people).

"The boat is 50 feet long and 10 tons in capacity. The forward cabin serves as the office. The staff, four experts in various lines of rural education, sleep in the aft cabin....

"The rowboat rural education program is a composite one. Besides agriculture and medicine, it comprises eight other departments: movie education; lantern slides; music and singing; lectures; a circulating library; exhibitions of paintings, drawings, cartoons, and posters; hand bills and circulars; and anti-illiteracy work."

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A Winter Folk School.

"The Lu Ho Rural Service Center, Tunghsien, Hopei, held its 13th session this winter. Of the school, Director James A. Hunter says:

"Two ideals have been held from the time of the first class. First, that the development of the spirit of service is of more importance than the acquiring of technical knowledge; and that the ability to live happily and constructively together is a fundamental requirement of good citizenship. A project introduced for the first time this year furthered these ideals and marked a new development in the organization of such folk schools,

"The entire student body was organized as a model village along the lines which custom and recent government innovations have established. Each student represented a family and as such was vitally interested in all the activities of the village. On the last Sunday ten probationers were accepted before the village church, their names to be sent later to their home churches. Eight weeks is too short a time to complete any line of improvement, but ideals were raised and spirits fired which will result in changes in each of the fifty-four centers from which the students came.'

"The Lu Ho Rural Service Center is the only organization in Hopei doing work in Animal Husbandry. The Center, even in these war years, has conducted one agricultural fair a year and has seized many opportunities for the rural church to cooperate in promoting reconstruction."

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In the last two years, most encouraging work has been done in preaching to students in Free China.

Christian Work in Isolated University Centers.

"The Rev. E. Bruce Copland of the Canadian Mission wrote on May 19 of the work being done by George Wei at Kiating, Szechwan:

'I think, on the whole the work among students here is very encouraging, and, as you know, it is closely related the churches. There is a good attendance of students at the churches each Sunday, quite apart from an average attendance of about 50 at the English services which are held especially for the student group. The Christian Fellowship has had a very good year, and in addition to their open meetings held once a fortnight, there are now a number of small prayer groups which meet in the various dormitories each week. Thus, there is a Christian *cell* in almost every dormitory in the university. Christian students have also been doing a lot of writing of wall newspapers lately, and I think they have stirred up interest.'"

.....

"Fruitful in the Land of My Affliction."

"Last Sunday the baccalaureate of West China Theological College was held in the Church of Christ. It is to be a custom of the Theological College to hold the baccalaureate in the church of one of the cooperating denominations. In that way, church members will always be able to participate, and it will be in the setting of a church, where most of the graduates will go out to work. The following day I attended the graduation exercises in the Theological College. To see the three faculty residences and the two new dormitories on

the campus that was a cabbage-patch when Dr. Sparling showed it to me three years ago, and to see those twenty graduates, all of whom have come during these war years, made me think of Genesis 41:52: *The Lord hath made me fruitful in the land of my affliction.* How good it is to have this 'new blood' coming into the churches. Two thirds of the sixty-five students in residence at the Theological College this year, come from West China provinces, and represent twelve denominations. One third of the students are women."

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Small in Number but Quite Great in Spirit.

"Christian forces in China are working diligently to strengthen work for students in government universities which are a part of the *Great Migration* and are now settled in small cities and rural districts, occupying quarters limited and primitive, but comparatively free from aerial bombings. These government institutions present an open door and an urgent need. During the last five or six months five full-time student workers and one part-time worker have been secured for six strategic centers.

"One of the centers where work has begun in a very humble way is Santai, about fifty miles north of Chengtu, where the National Northeast University is now located and Miss Gertrude Shao, formerly with the National Y. W. C. A., is teaching and doing voluntary Christian work. She is conducting a Bible class. Of that and other beginnings of Christian work she writes:

'For the first time in this institution we have a group studying the life of Jesus.

'You may have heard that our Christian Fellowship was born on Christmas Eve. Thereafter, we have had fellowship meetings every Sunday morning. The meetings are very informal but helpful; everybody shares with everyone else the best he or she has. We are small in number but quite great in spirit. For students groups, we have hikes and prepare programs for social gatherings.'"

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During the last six months, one outstanding event was the first Central Conference of the newly united Methodist Church, which took place at the end of March.

United Methodists Choose Chinese Name.

"This week, delegates from as far away as Kalgan in the North, Foochow and Hinghwa in the South, and Chungking and Chengtu in

the West, have gathered at the Moore Memorial Church to complete their union in China and lay plans for the years ahead. It is significant that in these days of uncertainty and difficulty of travel, some 110 of the 116 official delegates are in attendance at this Conference.

"One of the first items on the program was the choosing of a Chinese name for the new church. After considerable discussion, the name chosen was Chung Hwa Chi Tuh Chiao Wei Li Kung Hui."

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Quite often we find reference to the fact that there is continuing and increasing interest in singing.

China Continues to Sing.

"We are not easily discouraged when we sing... The fact that 23,500 copies of our Chinese song book have been published during the time when our believers have been passing through fiery trials incident to the war, reveals that our people have not given way to pessimism and discouragement, but are courageously pressing forward. In spite of multiplied perplexities, they are singing as never before."

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Here is an inspiring account of how one pastor is trying to promote self-support.

Promoting Self-Support.

"Golden Well" in South Fukien Has a Different Story.

"*Golden Well* in South Fukien has a story, for other districts to emulate. There, the Rev. Hsu Sheng-yen, an old Chinese pastor seventy-six years of age, has not only been a pioneer in church union, serving as one of the leaders in the formation of the General Assembly of the Church of Christ in China and giving many years of service to the General Council, but he has been an active promoter of Christian stewardship. Dr. A. R. Kepler says that in this district of twelve churches, ten are entirely self-supporting and the other two are on the way. This elderly pastor has recently done some more pioneering. Dr. Kepler reports that Mr. Hsu has just sent \$1,000 as his own personal gift to the General Assembly as his memorial, an endowment for the work of the Assembly."

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Let us remember that many workers are often in perilous situations.

Singing His Way Through.

"Miss Bertha Cassidy of Wuhu has told this story of a Chinese pastor who frequently has to pass between the lines of the opposing armies as he goes to visit Anhwei stations in Free China.

"This last spring he was held by Japanese soldiers for questioning, and when United States flags and some proclamations were discovered in his baggage, the affair promised to be serious. The officer in charge placed his sword on the table with a great flourish, while behind him stood soldiers with bayonets. For five hours he replied to questions about these mysterious belongings. He explained that they were to be used to protect chapels in places where fighting might take place, but all the while he feared his word might not be believed. Silent prayers for help went to the Throne as he stood there hour after hour. Finally, when a hymn book was found in his box, the officer opened it at random, and ordered him to sing the hymn he pointed to. It was *How Sweet the Name of Jesus Sounds in a Believer's Ear*. Mr.—has a fine voice, and it charmed the officer and the guard, for when he finished the hymn, they all clapped, and told him he was free to go. Strength poured into his soul as he sang."

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MEDICAL WORK

Christian medical work has been carried on in China for many decades so we may mention first an old-established hospital.

For the 105th Year.

"Pausing on the threshold of the new year, marking the one hundred and fifth anniversary of the Canton Hospital's founding, one finds cause for gratitude looking backwards, cause for optimism and hopefulness looking forwards.

"The fact that this historic institution has been able to function throughout the recent and continuing crisis, speaks eloquently of the sound foundation which the original founders laid, and which, over a century of service has been amply tested and found adequate. Also, the success that has attended the work of the hospital, through the year with which this report deals, is a real tribute to the courage, faithfulness, and devotion of all those who as doctors, nurses, and servants have served in the institution....."

"The report is a story of a fine degree of cooperation among folk of different missions and friends in other lines of work. It is interesting to note that the Canton Medical Missionary Society has also passed the hundred year mark.

"The largest census of In-Patients for the year was on November 15, 1939, 115 cases; the smallest, on February 16, 1940, 43 cases."

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To illustrate how the work goes on in spite of loss of property or of personnel, we may refer to the work done in Nantung, and in Tzeliuching.

The Nantung Christian Hospital.

"The 1940 report shows that the Nantung Christian Hospital had a rather remarkable year. The hospital was destroyed in one of the earliest bombing episodes of 1937. Now the former Nurses' Home is serving as the hospital proper and there, in 1940, a total of 22,792 patients were registered. In spite of the fact that a goodly percent of these were charity cases, local receipts amounted to \$82,878.35 out of the total running expenses of \$90,635.37, a remarkable record, due to good crop conditions in the Nantung district.

"At present the missionaries have all withdrawn from Nantung, but the hospital progresses admirably under two Chinese physicians and some able nurses from the pre-war staff. Spring months have been very active except for one week when troop movements stopped all traffic within and around the city."

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Forty Wrestlers Wrestling for the Lord.

"At Tze-liu-ching the hospital had had one wing destroyed by bombs when I visited it a year ago, but it had been patched up and was going along well. Last summer still worse bombing was suffered until there isn't a room in the hospital with its plaster intact. However, they have patched it a second time, and are not only carrying on, but have opened a new Child Welfare Department with money which the Chinese of the community have contributed. The hospital gets no mission subsidy, but is generously helped in its care of poor patients by the Salt Administration of the city. Dr. and Mrs. Sheridan and their Chinese staff showed such a valiant spirit that I was reminded of that early Christian tale with its refrain,

Forty wrestlers wrestling for the Lord,

His shall be the glory, and His shall be the crown."

.....

It is fairly well-known that much Christian work has been continued throughout China, but it is sometimes forgotten that the workers are not content just to carry on—the workers have faith to promote expansion.

Carried out as a Matter of Faith.

"It takes faith to build while air raid alarms are constant but Christians have faith. The hospital of the Methodist Missionary Society, at Shaoyang, Hunan, Dr. G. H. Pearson, Superintendent, is now enjoying a new chapel. We quote from the 1940 report:

'In September, 1940, the new hospital chapel was opened by the chairman of the district. It stands at the top of a flight of seventy steps, directly behind the main hospital buildings and at the very centre of the whole compound. It is built after the style of an old ornamental Chinese temple, with curving roof-ends and an elaborate carved-wood front, opening on to a roofed portico. In front hangs the inscription in letters of gold, "Jesus is Risen!" Inside, above a carved reading desk of the kind seen in the temples but showing Christian design, hangs the motto, "The Way of the Cross," with suitable flanking inscriptions.

'Here each morning the whole staff gathers for prayers before going to duty. During the day the back of the hall is converted into a classroom for the instruction of nurses. With the evening it is again used for meetings, social gatherings, and the like. It truly forms a centre for the whole life of the hospital. Although the costs of construction increased almost daily while it was building, it is all paid, for and has cost the mission nothing. During the building, we were having constant air raid alarms, and the whole scheme was carried out as a matter of faith. It was needed for Our Master's work, and needed *now*, so we felt it right to go ahead.'

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Medical Work on the Burma Road.

"Dr. P. T. Chen, Dr. Tsai, with his wife and baby, Mr. Wu Tsing-sung and two Soochow nurses are stationed here, in an almost model hospital. They lived in great danger and difficulty at first, having no hospital, living quarters, or equipment. They lived in Shan nuts which crawled with vermin, in constant danger of malarial infection. The doctors and nurses made their own and patients' clothes, scrubbed, treated patients, rolled quinine into flour paste, made hot water tanks out of gasoline drums, taught carpenters and masons how to build, taught hygiene and public health, and organized a working hospital unit that is a real triumph."

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EDUCATIONAL WORK

Fukien Christian University held its twenty-fifth anniversary in its new location at Shaowu.

25th Anniversary of F.C.U.

"We amaze ourselves. The anniversary exhibition was a revelation of recent achievement and present resources which amazed us all from President Lin down to the farmers who came in from nearby villages. Except for the scientific instruments brought up from Foochow for teaching and research purposes, everything on exhibit represents new collections made since coming to Shaowu. . . . Outstanding was the chemistry exhibit showing the contribution made in many industrial fields to China's present needs, and the biology exhibit with a remarkable collection of North Fukien economic plants, economic insects, parasites, and vertebrates, including a wonderful collection of mounted birds. . . ."

"It is characteristic of the China of today where *Self-Defense* and *Nation Building* are the twin slogans which serve to unite all classes in this day of testing, that the major enterprise undertaken by alumni, faculty, students, and friends in connection with this anniversary is a drive for greatly increased scholarship funds. . . . which will enable boys and girls with more intellectual than financial ability to come here and secure the training that will send them out to serve their own people in the spirit of Christ. Already over \$80,000 has been pledged toward the \$250,000 Chinese Currency being raised, while additional funds amounting to \$120,000 have been promised by the provincial government."

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Yenching University and the Tsinan Institute continue to spread information, sound learning and a knowledge of Christianity.

Christian Fellowship at Yenching.

"The report of the Christian Fellowship at Yenching for the year 1940 is an exceedingly encouraging one. The Yenta Christian Fellowship—the substitute for an organized church on the campus—had a total membership last year of 986. Of this number, 203 were faculty members, 135 were workmen, and 648, students. Of the students, 384 were baptized Christians. The student membership represents 53% of the entire student body.

"The Fellowship has a broad program of life-centered activities which neglects no one on the campus. For instance, the presence of the tennisball boys was the inspiration for the opening of a school for poor children. Students meet in small groups as well as in the larger fellowship. 33 small groups meet weekly. Mr. R. B. Fulton's private home has evolved into a sort of Fellowship House in which groups of students may come together for meals or meetings with only two rules to guide: Do it yourself; replace breakage."

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The Tsinan Institute.

"It is the same idea of the value of visual education which is back of the Museum of the Tsinan Institute which in the year 1940 had a total of 204, 230 visitors. 94,206 of these paid admission. The charge has now been raised to *3 cents local currency* and Sunday is the only free day. The Cheeloo University Bulletin for January 10 tells of some of the exhibits:

'Over in the Main Hall three pairs of white rats gaze at visitors from their glass case. Their different sizes tell you that the average well-to-do city man feeds less well than the poorer fellow who eats millet instead of white flour; and that better off than either is the countryman who adds green vegetables to his wholemeal flour.'

"There are valuable new exhibits of photography, industry, etc., and exhibits where *people from the Wang-Family Village can catch a glimpse of what life is like from Sumatra to Lapland*. In a small central hall at the Museum there are seating accommodations for 200. There, several times a day, the institute evangelists give brief talks on the Christian faith and life to very heterogeneous audiences, *all sorts and conditions of men*."

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In the occupied areas, it is the quality of the work that is counting, rather than the quantity. The steadfast continuation of small schools to develop Christian character is a fine feature that deserves to be remembered.

Christian Education in Wuhu.

"We graduated twenty-six from our primary school and fourteen from our junior middle school. This is the first class to graduate from the middle school since the war. Little did we expect that we would be carrying on in these cramped quarters for three years when we took in the first group in the late fall of 1938. Our work has been intensive as compared to the pre-war days in the Wuhu Academy, as can be seen by the fact that all but one of the graduates are Christians."

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In Szechuen and other parts of Free China some good experiments of volunteer service are being conducted.

How Boys and Girls are Helping Build New China.

"I told some of the things I'd seen and heard about on my recent trip. The best example of junior middle school students doing volunteer service, I found in the Canadian Mission Girls' School evacuated

from Tze-liu-ching to a rural place. On Sunday afternoons, 87 girls go out to conduct Neighborhood Sunday Schools in 13 farm homes and 3 government primary schools. They go in teams of 4 or 5 girls each. The people in their Sunday Schools vary from 10 to 100 in the homes, and 200 to 300 in the government schools. On Friday evenings, Miss Hambley conducts the training class for them, when the girls learn the songs, stories, etc., to be used the following Sunday. In the homes they try to single out the older girl or woman who seems the brightest and give her special help so she can teach the rest of the family during the week. For adults they teach literacy as well as the regular Sunday School lesson.

"As I stood on the hilltop above the school, and Miss Hambley pointed out to me a number of the places where the girls go on Sundays, she said, 'Whenever I see a farmhouse I think, *There's a place that ought to have a Neighborhood Sunday School.*'"

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Several missionaries have gone from the occupied area to work in Free China. This interesting account gives some idea of the conditions of work.

In Every Condition.

"This has been our experience as missionaries in Free China through 1939-1940:

"To leave Shanghai and go to a South Kiangsi village by steamer, by launch, by rowboat, by foot, by bus, by rice truck, gas truck, salt truck, empty truck—to a village where not only no foreigners but not even any educated Chinese had ever before been seen—and were we a curiosity!

"To live 250 miles from the front in a war-torn region, 12 miles from a city, 5 miles from a bus, and 2½ miles from a market—and market held only nine days each month even in hot weather with ice unheard of, nothing obtainable at other times.

"To sit on saw-horses all the day and to learn to use doors for beds at night.

"To hold classes in a temple—dirt floors, crude desks, pigs, ducks, chickens, rabbits, dogs wandering around in classroom, bedroom, and dining room alike.

"To live in a sand and plaster house—window frames but oiled paper instead of glass.

"To have no heat from February 26th on—not that it wasn't cold for Chinese clothes (padded) with fur garments over them were in vogue even at mealtime.

"To struggle (without floors) with the rats above, below, and all around—as plentiful as air.

"To go without the customary forms of diet—lack of milk, butter fruit, bread, eggs (duck eggs are plentiful), and no meat but chicken and pork—until we have learned to sympathize with the Israelites when in the wilderness they longed for the "fleshpots of Egypt."

"To have too few and sometimes not any text-books for classes—teachers prepare mimeographed outlines or have the pupils copy the outline from the blackboards (paper and ink are too expensive for much mimeographing.)

"To have from 50 to 75 people pulling at the bars on the window frames with no glass because they were filled with curiosity at the sound of the strange little box which produced letters—a typewriter!

"To understand the ignorant awe and wonder of the villagers at the sight of a box which would produce musical sounds when fingered by one of our Chinese teachers—an organ and a poor one at that!

"To remember our blessings when we see even grown men walk 17 li (over 5 miles) to see the doll from America they've heard is here. We who were brought up on dolls! And to have the villagers in the nearest market town $2\frac{1}{2}$ miles away send word that if the students would bring the doll to their town and show it to them they would give them all the peanuts they wanted!

"B-U-T.

"To have heard not one word of complaint or discouragement on the part of anyone since we came.

"To see the country-side filled with industrial cooperative camps with factories large and small—not improving machinery but improving native methods and using man-labor.

"To work with teachers who have fled, leaving behind them all worldly possessions—fled hundreds of miles with the din of warfare in their ears.

"To have a God who can be worshipped irrespective of place and to worship Him daily in an ancestral hall or temple.

"To come into a group which has carried on the work of both school and church—no pastor for two years, hence teachers and students temporarily in the school having left for other places, having become interested in the Christian life but having had no opportunity to identify themselves with the Church.

"To know the sacredness and joy of real fellowship in the Good Friday communion service—no bread, no wine, no cups. An Episcopalian pastor helping the school administered it,—steamed mantou, syrup (brown sugar and water), each taking the Bread (mantou) and dipping it in the common glass cup of syrup. It was country fashion and queer to many, but a reverent spirit prevailed as all thought of how for the first time in two years Holy Communion was being observed even in such a fashion, at such a time, and in a temple with ancestral tablets before us—but surely God was present even there, accepting the consecration of hearts and lives.

"To see 26 students go forward on Baccalaureate Sunday, June 16th, in this temple, not to accept the way of the gods which had been before them all year, but to accept the way of the one and only God, on probation—while one Senior III (graduating class) who had waited two years for a pastor came into the full membership of the Church."

RELIEF WORK

In East China, the continued desperate condition of the people has not lessened the need for relief whilst the spread of hostilities has brought much suffering to South China.

Feeding Families in Nanking.

"The Nanking International Relief Committee has shouldered an enormous administrative burden during these war years. A glimpse at this work of relief is supplied from a portion of a letter of Pastor David Yang after he had finished his third winter with the Committee:

'During the past winter we have given food to 14,000 destitute families, averaging three and a half persons in one family. Forty-nine thousand people, both children and adults, have received nine weeks of food from us.

'We do not give relief to a family which has an able-bodied man. If the family has a male member below fifty years of age or above eighteen years, we call the family one that has an able-bodied man, and it cannot come to us for help. No matter how destitute they are, the committee cannot give them relief.'

"That is not a complete picture of the relief administered in Nanking. Every church is an agency for a certain amount of relief and has endless calls from people who do not qualify under the rule the IRC had to set up."

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The Hundred Hungry Children of Shaohing.

"A letter from Rev. A. F. Ufford shows how the originally publicized *Hundred Hungry Children of Shaohing* have grown to a desperate 1,266 in spite of frequent transfer of children to the government organized camps in the interior of the province.

"Small children are daily abandoned on the streets. When these children are picked up an endeavor is made to get some family to adopt them and, if successful, food is given to the child and the woman who adopts it.

"Included in the number of children is a group of nursing babies who, with their mothers, share the benefit of Center No. 2. These mothers, with their babies at their breasts, were brought in when the number of little ones abandoned on the streets became increasingly large.

"There is urgent need for more centers. Yesterday a woman with two children waited for two hours to see me."

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Recipients of God's Grace.

"From March 3rd to the 8th, a five day invasion took place, simultaneously with six other points on the South China coast. There were over five hundred refugees on our mission compound. The soldiers respected our property, and the various experiences through which we passed during those days have deepened our trust in God and given us the conviction that miracles happen in our own day. We were the recipients of God's grace. This was evident in incident after incident. People who previously have been indifferent to our teaching but through the force of circumstances spent those five days here, will never again feel that the God we preach is without power. The city is completely looted, unfortunately not alone by soldiers but also by local citizenry."

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Much time and money has gone to give relief to students who struggle bravely to continue their education under difficult conditions.

What \$500 U.S. Currency Does For 161 Students.

"The village of Pengshek is three hours ride by train from Shao-wan, the wartime provincial capital of Kwangtung Province. It is close to the border line running between Kwangtung and Hunan Provinces, a river town. In the hills and along the mountain streams in the vicinity of Pengshek and in the village itself are located the nine colleges making up Sun Yat Sen National University which fled

from Canton to Yunnan Province when Japanese moved into Canton in 1938 and last fall moved from Yunnan back to Kwangtung Province. After a journey of close to 4000 miles this university of 4000 students has settled in and about Pingshek.

"The sixteenth century and the twentieth century mingle as modern university students come into contact with the older residents of a Chinese country side. China is keeping university students at study looking forward to the time of reconstruction when all of them will be needed in the task of re-building new China. But many of these 4000 students keep at study only after a very hard struggle. Coming from homes, whose incomes have been affected by the war and living in a country with rising costs of living the needs of many have been met, in whole or in part, by grants from the government. More than a third of the students living in the Pingshek area get government grants. But there are those who cannot qualify for government grants whose need is great and some who get university grants cannot continue study without additional help.

"It is for these students that the relief funds raised for student relief in China from students in the United States finds its use. One of the staff of the Canton Y.M.C.A. has completed a study of the 350 applicants who asked for help from the International Student Relief funds. The investigation has been thorough. This young Chinese has visited each of the nine colleges where these applicants live and these colleges are widely scattered. Thirty miles lie between the two most widely divided colleges. This does not mean thirty miles of travel by foot. Even a bicycle cannot make it over the country roads of the Pingshek area. He has talked to students, and to faculty members. As a result we are giving aid to 100 students, the ones who need it most. If we had enough money we should help more than 200 but the amount of money available is limited. To these 100 students we are making grants of \$6500 National Currency or \$325 in US currency.

"At the same time the Shaokwan Student Relief Committee of the Y.M.C.A. is giving help to students in the Kwangtung Provincial College and to students in two middle schools. In all we are helping this spring 161 students with grants totalling something less than \$10,000 national currency. And during this summer the committee has from the funds of the International Students Relief \$5000 to be used in giving employment to needy students. We plan to enlist them in teams which will in various ways serve the people of the Pingshek country side.

"Investigation of the needy students in a Chinese University in these days yields stories of struggle. At Pingshek a few days ago

I had lunch with a tall young man who is this year completing his medical education in Sun Yat Sen University. Though not more than 28 years of age this man has known much adventure. He has been in the Chinese regular army, in the Chinese guerilla army, has been nearly captured by the Japs and has worked his way through a medical course. He does not know where his father and mother are. Like many he has lost track of his family in these days of chinge. A small grant made it possible for this young man to finish his last term of study before going into a hospital internship."

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Relief to children also continues to be a big feature of relief work.

American Red Cross Wheat Helps Chinese Children.

"I had the great satisfaction of watching the poor kiddies get their first feeding of this American Red Cross cracked wheat at four o'clock of the second afternoon. This was the first use that this shipment was put to. We had been feeding these poor kiddies all winter (at a cost from American Relief Funds of CN\$3,000 per month), and had the set-up organized and going. We have been feeding them a rice-vegetable-meat gruel up to this time. Now for a time the menu will be changed to a cracked-wheat-vegetable-meat thick gruel. Most of this wheat, however, will go to the starving families of the city and countryside.

"When the kiddies got their first dose of wheat gruel there were 250 eating. We have about 250 kiddies in a morning session and another 250 in an afternoon session. Each has four classes in mathematics, Bible, writing, and singing. Just before eating their one meal of the day, they have a chapel with a talk or story, the singing of hymns and prayers, the whole group reciting an entire chapter from the Bible right off in unison. Before eating, all return to their class rooms. Monitors for each group bring in the rice bowls and chop sticks and give them out to each child. Then the tubs of food are brought in and dished out. Each child waits until all have been served and until all have sung grace."

"I watched that first group fall to and consume three to four bowlsful of that American Red Cross wheat gruel. Such perfect order, such politeness, such thankfulness; I could hardly believe my eyes. And all had had nothing to eat since the same time the day before. We are going to correct this defect by giving each a whole wheat bun the first thing upon arrival at school, as soon as we can install an oven to steam cook them.

"We will now start investigating the homes of starving families who apply to us for this cracked wheat. It will take a lot of work to administer it fairly and not let any suffer. In recent bike trips out through the countryside I have seen the scrawny people eating straight greens, mostly edible weeds gathered along the roadside and cooked in a little oil. Nothing else. No rice, no meat (Oh, my no! unthinkable to dream of a little meat), no salt (salt is now rationed inside of the city and not enough to sustain health during the heat of the coming summer months), no beans, no wheat, no NOTHING; for the simple reason that there is nothing to be had. Nursing mothers are drying up and unable to feed their infants. There is a growing demand upon my Baby Feeding Project, which Mrs. Corpron left on my doorstep when she evacuated to the USA. I now have 26 babies getting milk formulas every morning".

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Relief is not always to be thought of in terms of hundreds of thousands—here is a story of how a rickshaw coolie helped one small waif.

A Lowly Benefactor.

"Here is a story of another small boy, a waif picked up by a rickshaw coolie and brought to Mrs. Hamlett at Wusih who, seeing his condition, turned him over to Dr. Lee and St. Andrew's Hospital.

'Chronic starvation had made him blind, and he was swollen up like a balloon. His mother, a sick mill worker, didn't know what to do with him so she threw him away. He will never see again, but he is otherwise normal and can eat four bowls of rice at one meal. What he is putting on now is nothing but good healthy *meat* and he is putting it on. The rickshaw coolie said, *I will be responsible for him.* And he really meant it. When God looks at good Samaritans, I know this rickshaw coolie will get more than a passing glance.'

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We would remind other readers in foreign lands that the disaster and destruction wrought by air bombing is continuing to create widespread distress.

It Was a Horrible Day.

"Bombings in Kunming have not been numerous, only three in April, but two of them were our very worst ones, and alarms were *most frequent*. The damage on the 8th, was very great, especially by fire in mid-city. On the 29th, there was no fire, but 27 planes used innumerable small contact bombs which cause more loss of life and property than the larger demolition bombs. They explode on first contact with anything and spread laterally. They were dropped

all over the city from near the YMCA (very slightly damaged) to outside the North Gate; from outside the West Gate to outside the East Gate. Among the buildings virtually destroyed were the Foreign Office, the C.I.M. church, the old headquarters of the Shanghai Medical College near the American Consulate (though the main building itself did not get a direct hit), Mr. King's electric light company's downtown office, and stores and houses seemingly without number. People far in the country to the North and two miles South also were endangered by machine gunning and anti-aircraft shrapnel. It was a horrible day."

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More Missionary Property Destroyed in Raids.

"Foreign missionary property in Chungking again was subjected to Japanese indiscriminate bombings over the wartime capital. Whit Sunday (June 1), the Methodist Union Hospital (Gamble Memorial and Syracuse-in-China) and the Institutional Church, both of the American Methodist Mission, were hit while the French Catholic St. Mary's Cathedral was completely demolished.

"The main building of the Methodist Union Hospital was split into two parts in the raid. Although the grey brick building of three stories, first built in 1915 and then rebuilt in 1929 after a fire in 1928, still stands on its foundation, the extent of damage is considerable. A big organ in the building, valued at \$10,000, was smashed.

"The dormitory for the staff of the Institutional Church belonging to the American Methodist Mission was destroyed. The church itself, which was rebuilt last year after it was demolished, escaped being hit.

"Rev. W. A. McCurdy, veteran member of the Methodist Mission, reported to the American Embassy in Chungking an total estimate of \$150,000 for the damages sustained by the hospital and the church dormitory of the mission.

"More than 20 bombs landed in the compound of St. Mary's Cathedral, putting out of commission the last of the five Catholic churches in Chungking. Early in the morning some 500 Catholics attended the devotional service in St. Mary's Cathedral. That was the last service they attended there."

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OTHER FORMS OF CHRISTIAN WITNESS

One pronounced trend in these last four years has been the great demand for Christian Literature.

Peking Christian Book Shop.

"We are glad to give recognition to the fine service being rendered by the Peking Christian Book Shop which opened its doors in January of 1940. Total receipts for the first month of operation were \$385.87. The total sales for the year amounted to \$11,544, indicating real appreciation.

'Books sold in Peking are a small part of the whole. Books purchased by missionaries are a small percentage of the total. We have been the only avenue of books into Shansi. Centers in Manchukuo, Korea, Jehol, and Honan have patronized us. One center, 100 miles off the railroad, to which it takes books two weeks to travel, bought \$500 worth of books. A man journeyed out from a place between the lines from which he could bring no money, because each side objected to the coinage of the other side being used. He brought \$60 in postage stamps to pay for supplies needed.

'Children save their candy money until they can glory in the purchase of a book or two a week. To them go the smallest purchases, as little as 3 cents, while to a school library went the largest single purchase of \$300. Old ladies bring bags to fill with books they think may be helpful to the shut-ins on whom they call. Non-Christians and Christians newly arrived in the city give our manager coveted evangelistic opportunities. Pastors and theological students flock in to browse for recreation. A business man sought advice in selections for a library for his shop employees. New country schools ask advice about curriculum that is Christian and practical. Repeatedly, demonstrations of the projectors and filmstrips for Christian visual education have been held. Displays have been held at schools, conferences, and retreats.'"

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Christian Literature for Rural China.

"Before the magazine moved down to Changsha in 1937, its total circulation was already 40,000 copies.... A big and sudden drop to less than 2,000 copies was the result of the first move, from Tsinan to Changsha. The Changsha year was the most difficult the magazine has experienced. It was fortunate that conditions in West China permitted us to rapidly reorganize our mailing list which is already approaching 15,000 copies. Most encouraging is the daily increase of subscriptions. The *Christian Farmer* goes to nineteen different provinces in spite of war and communication difficulties.

"The general technique employed by the editing staff is to attack life problems of the rural masses, with the emphasis on religious and

moral teachings, the promotion of scientific knowledge, the improvement of home economics and agricultural method, the promotion of public health, etc.

"We constantly receive stimulating words from non-Christian readers, telling how they were moved by this little service and have made up their minds to become Christians. The most interesting thing is that they are asking us to tell them the proper procedure in joining a church."

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Bibles by Tons for West China.

"It may interest you to know that within the last few days we have shipped five-and-a-half tons of Scriptures to Rangoon whence we trust they will find their way to Yunnan and other West China provinces. During this same period of time we have sent by post five tons of Scriptures to a point from which we hope they will find their way into the northwest."

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There is an interesting account of how a small group of Christians are trying to work on a cooperative basis.

A Gospel Brick Kiln in Honan.

"The sixty share-holders are all Christians, one share being of \$100.00 par value. The shares are non-profit bearing. The proceeds are for the church. An eight hour day is established and sabbath rest. Of the 60 or 70 laborers engaged, more than half are Christians; laborers are accorded more generous treatment than that given by any private company in the district. It is planned that in the future, use will be made of these wares to advertize scripture texts."

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That the Y.M.C.A. seems to be meeting many needs of the people would seem to be indicated by the splendid response in the financial campaigns this spring.

In Each, It Was a Record Achievement.

"Mr. S. C. Leung, National General Secretary of the Y.M.C.A. of China, has gone to the interior for a period of six months. Before leaving Shanghai, he prepared a report of activities of which the Y.M.C.A. can well be proud, an account of faith and fortitude in loss of properties, of initiative in adjustment to new situations following migration and of generous support in hard times. As an illustration of financial support, note the results of recent campaigns:

<i>Association</i>	<i>Goal</i>	<i>Amount Realized</i>
Chungking	Ch. \$100,000	Ch. \$112,200
Shanghai	150,000	231,800
Peiping	21,000	31,400
Kweiyang	30,000	32,800
Tsinan	15,000	15,000
Yuanling	30,000	50,700

Of such success, Mr. Leung says:

"In each of these cases it was a record achievement. We are thankful, indeed, for such an overwhelming vote of appreciation and confidence by the various communities."

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Here is one statement as to one special program of the Y.M.C.A. during wartime.

Three Years of Y's Army Service.

"The work of the Chinese Y.M.C.A. Emergency Service to Soldiers, staffed by some 300 men, has covered the 14 provinces of Hopei, Honan, Shantung, Shansi, Shensi, Kiangsu, Anhwei, Hupeh, Hunan, Szechwan, Kwangsi, Kiangsi, Kwangtung and Chekiang during the past three years and more of China's resistance, according to a report recently published by the service.

"The work of the service was mainly concentrated on railway lines in North China in 1937; along the Yangtze, inland navigation routes and highways in 1938 and in different centers behind the fighting front in the 14 provinces in 1939 and 1940.

"The activities of the service are of two kinds, namely, regular and irregular. Under the first category are its numerous clubhouses for army officers and soldiers, receiving stations for wounded soldiers; dressing stations, mobile service units showing motion pictures and lantern slides and giving performances in modern drama; service corps attached to armies, on troop and Red Cross trains and aboard ships; letter-writing stations for soldiers; dormitories, dining halls, bath houses and barber shops.

"Under the category of irregular or mobile activities, the service publishes wall papers, organizes mobile singing corps, provides athletic facilities, holds discussion meetings and conducts mass education classes, all for the benefit of the soldiers."

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A similar type of work is also carried on by the Christian Service Council for Wounded Soldiers in Transit.

Service for Wounded in Northwest Described.

" 'Service for the wounded soldiers in transit involves dangers, adventures, sacrifice and hardship', declared Mr. Keng Yuan-hsueh, veteran worker of the Christian Service Council for Wounded Soldiers in Transit. 'Only those who are determined to share the sufferings of the afflicted and live the life of the soldiers in the trenches can be equal to the job,' he added.

"The second service corps of 70 men, who are stationed in the Taihang Mountain area, for instance, Mr. Keng said, assumes the aspect of a guerilla unit. They are divided among 12 service stations which have to keep mobile as the Japanese may attack at any moment. The enemy has its guns trained on the mountain, and some of the stations are within their range. Mr. Keng recalled that once one of the stations was hit by a shell from the enemy batteries, but fortunately nobody was hurt.

"Another service corps, Mr. Keng continued, is stationed inside the Chungtiao Mountain sector in southeastern Shansi. The service stations are located along three routes, one running from Yangcheng to Yuanchu, another from Yuanchu to Chuchiachwang and the third from Pailangtu to Chiasang. One of the stations in the district of Yangcheng (whose *hsien* city is under Japanese occupation) is only ten miles from the enemy lines.

"Aside from the dangers of possible Japanese attacks, these men have to endure hardships like the fighting men. Life at Chungtiaoshan is not easy. Pork is sold at \$4 a catty, and even cabbage is rarely obtainable. In view of the high cost of living, the troops have to be content with congee, noodles and turnips, and so have the members of the service corps.

"Mr. Keng further stated that the service corps have also been instrumental in the mobilization of the people. On the highway from Tungkwan to Wentichen (in Honan) are three service stations while eight others are located on the highway from Sian to Chintzekwan. In these stations, the members of the service corps have the enthusiastic cooperation of the people. The latter volunteer as guides and stretcher-bearers. They place their cows and carts at the disposal of the stations for the transportation of the wounded.

"Attached to each station is a wounded soldiers' service club organized by the people. Men and women are on hand at these clubs to wait upon the wounded in transit. They boil water, serve congee, and mend clothes for the warriors. Children are seen bringing rice, noodles, eggs and other food from their homes to the soldiers."

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JESUS AND THE CYNICAL ATTITUDE*

DR. LUTHER SHAO

THE topic of my sermon this afternoon is "*Jesus and the Cynical Attitude.*" If one looks up the word "cynical" in Webster's dictionary, one will find the following explanation: "It means snarling, captious, currish, or sneering at rectitude and the conduct of life by moral principles; disbelieving in the realities of any human purposes which are not suggested or directed by self-interest or self-indulgence, as a cynical man who scoffs at pretensions of integrity." One will find nearly the same explanation in Encyclopedia Britannica,—"it implies a sneering disposition to disbelieve in the goodness of human motives and a contemptuous feeling of superiority."

Undoubtedly the present world situation and our national crisis have given chances to breed the cynical attitude. War itself is a bad business. However it does bring forth some good by-products such as, the enhancement of the spirit of cooperation, of service and of sacrifice, deepening the sense of sympathy, craving for spiritual comfort, the cultivation of virtues of endurance and persistence, and other virtues that we may think of. Such spirit and virtues are necessarily beneficial to the individuals as well as to the groups or institutions.

The European war has lasted nearly two years now, and our armed resistance will reach the end of its fourth year in July. The morale both in the Allied forces and among our people is still at its height. But the cynical attitude has been more keenly revealed between individuals and in groups, beginning with the autumn of 1940, and more so in 1941. There are many factors which have brought about this phenomenon. One may surmise that the present seeming victory of the Axis Powers in Europe, and the difficulty to keep pace with the rising cost of living may be regarded as the chief factors.

How often we hear statements such as these, expressed by individuals or in groups: "there are no such things as the sanctity of treaties, justice and righteousness, the war to end war, safe for democracy, peace on earth. Pacifism is sheer nonsense; it is too idealistic and impractical. No nation will help other nations except for her own self-interest. Self-reliance is the only way out." Some one sarcastically said that the slogan, "Final victory will be ours" might be changed to "Final victims are we." "The Kingdom of God never comes." Some cleverly insert a parenthesis after "Love thy enemies" (except Japanese or Germans or Italians). Others say these

*A sermon preached at the English Church Service, held in Baptist Church, Chengtu.—June 8, 1941. Text: John 1:43-46, Luke 23:39, Mark 15, 25, 26.

teachings of Jesus are too idealistic,—“Do not be troubled, then, and cry ‘What are we to eat?’ or ‘What are we to drink?’ or ‘How are we to be clothed?’ Pagans make all that their aim in life. Your Heavenly Father knows quite well you need all that. Seek God’s Realm and His goodness, and that will be yours over and above! Man is not to live on bread alone, but on every word that issues from the mouth of God.” People say,—“These are too idealistic. These are unusual times,—why follow the usual practice, why bother about morality, ethics, Christian character? Let us be practical and realistic. Let us talk about these things when the war is over. Why bother about spiritual food? Solve the rice bowl problem first. At present thousands and thousands of people have meager incomes,—why bother about the problems of a few handfuls of individuals? Why talk about efficiency these days; one can hardly expect good work to be done if the worker himself is not physically efficient.” Such attitudes are found in Christian circles no less than in non-Christian circles.

CAUSE FOR CYNICISM

Time does not permit us to explain the causes for such attitudes, revealed in detail; only a few may be worthy of mention. Physical and spiritual suffering, caused by illness, mental strain, nervous tension, bombing, uncertainties, death of friends, relatives and dear ones, physical inconveniences, and the memory of comfortable living before the war,—may be listed as a group of causes. The cost of living going up by leaps and bounds, naturally affects both individuals and institutions tremendously. There seems no real assurance for what is going to happen internationally, nationally and personally. Lack of faith in God stirs up the question in one’s mind, “If God is just and righteous, why does He allow such evil forces to exist?” Few seem to understand one’s hardship and agony which one has gone through these trying days. One has to admit that there are people who are idealistic in their outlook on life, but since the world has “gone to the dogs,” they have forsaken their idealistic outlook entirely, and laugh at “Utopian idealogy.” There are some who have the so-called refugee complex, inferiority complex, superiority complex, and other kinds of repressed complexes. These repressed complexes tend to be brought up to conscious levels through cynicism. There are those who are so constituted that they always expect results overnight, and have no patience or endurance to wait for remote ends. There are people who transfer hatred or anger or resentment toward enemy countries and the present social order, to groups or individuals whom they do not like.

Whether the cynical attitude will produce positive or constructive results is a debatable question. However it does bring forth

negative effects. It affects one's health because it induces the loss of control of temper, the breeding of hatred and anger and other negative moods. As a result, one's life becomes very pessimistic, or pseudo-optimistic. Naturally one's appetite, sleep and other comforts of life will be upset. It affects others who are near him. This attitude has a contagious nature. One is easily drawn into it without its being recognized. Parents who hold such attitudes may be contagious to other family members. Teachers may unconsciously pass it on to students. It tends to hurt other's feeling without its being realized by the holder of such an attitude. Nothing compensates for the hurting of other's feelings by such unfriendly ways. Undoubtedly it affects work considerably, for the incentive to do intensive work is disabled. No thorough-going plan,—personal or institutional, will be contemplated. Moreover, especially in war times, it will lower the morale of the people as a whole. Finally, it does not solve the problem anyhow. The problem is still there.

Having briefly treated causes and effects of the cynical attitude, Christians of today should be aware of the fact that Christians, non-Christians, some of us here even may be unconsciously revealing such attitudes. As Christians we should do away with them and help our non-Christian friends to do the same. Jesus is our Saviour, our Ideal and our Standard. We are His followers. It is He who tells us how to act in a cynical atmosphere, without being cynical.

Political, social, economic and religious conditions in Jesus' time were not any better than ours today. The nation was in a great crisis. His entire life was one of facing one crisis after another. To be nailed on the cross was the culmination of the crises. Beginning from his ministry till he was nailed on the cross, his whole life was one of facing cynical attitudes shown by the Sadducees, the Pharisees, and the multitude. But he stood firmly and was free from being cynical. How could he do it?

JESUS AND FAITH IN GOD

In spite of suffering, calamities, oppression, injustice, poverty, general pessimism, racial and personal hatred and jealousy, hypocrisy, and moral decline prevailing in his time, Jesus firmly believed in God and in man. Never for a moment did he give up faith in God, the Father, and in men his brethren. To him, God is the center of this universe. His close communion with Him made him conscious that God and he were one. He is God, the incarnate. His coming was devoted to the establishment of the Kingdom of God on earth. Unwaveringly he believed that such a kingdom, built on love, would come into reality. God's justice and righteousness will prevail on earth. The right will win in the long run. No matter if the situation seemed to be hopeless and despairing, his faith in God was unshaken.

His faith in man was derived from his faith in God. Wholeheartedly he was convinced that human nature could be perfected by the cooperation of one's own willingness to be perfect and the working of God's spirit. The personal worth of each individual human character in the sight of God was the keynote that he struck. All people are God's children. "Therefore he died for men because he believed that men were worth dying for." His coming was to seek the lost and bring them back to the Household of God. Each individual character was highly esteemed by God. Such faith in God and in man filled him with an everlasting hope. He had no reason to despair, even though everything was against him. He revealed God's magnanimity. That left no room for cynicism. Such faith is badly needed in times like these. Unless we reaffirm our faith in God and in man, we will feel that the world is hopeless and we are likely to be cynical.

A sound philosophy of life is called for to overcome the cynical attitude. Although the cynical person sarcastically states that it is impractical to follow what is written: "Man is not to live on bread alone but on every word that issues from the mouth of God," shall we not say that it is just because he is so soaked in the teaching that man is to live on bread alone, and therefore leaves no room for every word that issues from the mouth of God in his own life, and that makes him so unhappy and cynical?

When one studies the life and teaching of Jesus, one is impressed with the fact that the absence of the cynical attitude in Jesus was due to his sane philosophy of life. His philosophy of life may be summarized as follows: Spiritual things are more important than material things. God is the center of gravity in our lives. To lose the smaller self is to gain the greater self, as he said, "Whoever wants to save his life will lose it, and whoever loses his life will save it." Whoever has destroyed his personal ego and given his whole self to God,—to the eternal purpose of the universe, then becomes an objective person. He is able to endure any amount of trouble. He is able to serve his country, and do what needs to be done without fear, for his life is literally, *in God*. How can such a person be cynical?

ATTITUDE TOWARDS SUFFERING

Life without suffering has no meaning. Christians do not expect to be exempt from suffering. It is the attitude toward suffering which makes Christians different from others. Now is the time for Christians throughout the world and more so in China to reveal a genuine attitude toward the present suffering we are going through. When we study Jesus' way of meeting suffering, we are impressed by the truth that "Jesus accepts the fact of suffering. He does not

explain it, much less does he explain it away." He always transformed all kinds of misfortune and suffering into something higher, and made them into a sort of testimony. "When we turn to the Gospels we find that almost everything beautiful there has come from something ugly. This principle of turning things for a testimony is at work through the whole, from the beginning to the end." Jesus had foreseen the triumphant life even before he was about to be crucified. In the midst of trouble you always hear the note of joy. Even at the Last Supper, he said to his disciples, "I have told you this, that my joy may be within you and your joy complete." The cross of humiliation and suffering has become a symbol of unconditional love, unselfish service and supreme sacrifice. May our temporary suffering be rewarded with permanent righteousness, peace and joy in our land. The Chinese word for "crisis" is "wei chi." It means "danger-opportunity." Man's adversity is God's opportunity. Let us not spend time begrudging how much we suffer, but instead reach out and take advantage of the present crisis to serve those who suffer more than we do, and by so doing transform our suffering into something higher. The presence of such a spirit will naturally drive away the cynical attitude.

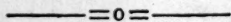
In order to remove the cynical attitude we ought to study the causes, physical or spiritual, which I mentioned, or other causes unexplored, and do our best toward the solution of them. How often we do ignore the fact and refrain from facing these problems. How often we do feel that we are helpless in this fork-road situation! Sometimes even we share the same attitude as Phillip, saying, "Where are we to buy bread for all these people to eat? Seven pounds worth of bread would not be enough for them, for everybody to have even a morsel." Jesus challenged the disciples and said, "They do not need to go away; give them some food yourselves." How often we interpret this challenge in a way that we may share our spiritual food with our fellowmen, but not in any sense material.

Moreover Jesus insisted that his disciples should study the signs of the times. Therefore he said, "Let the fig tree teach you a parable—as soon as its branches turn soft and put out leaves, you know summer is at hand." Some causes which bring the cynical attitude to realization are due to the lack of a clear understanding of international, national and personal situations. Let us be objective and thorough in seizing real facts in the flux of events and not be easily misled by discouragement to cynicism.

The central teaching of Jesus shows us how God can become our Father and men become our brothers by our accepting God's Kingship. In this Kingdom of God, love as revealed by Jesus is the

supreme law. Unless one is deeply undergirded with love as exemplified in Jesus, one is likely to be cynical in any unfavorable environment. The presence of the spirit of love as elaborated by St. Paul is the key to remove the prevailing cynical attitude from present-day people. Someone has said that the Master sat for the portrait which St. Paul has painted here: "Love is very patient, very kind. Love knows no jealousy; love makes no parade, gives itself no airs, is never rude, never selfish, never irritated, never resentful. Love is never glad when others go wrong; love is gladdened by goodness, always slow to expose, always eager to believe the best, always hopeful, always patient."

Let us follow in the steps of Jesus, that the practice of God's presence in us, may enable us to meet any critical moment without any sign of being cynical. Crisis is the revealer of true character. It is the test of moral strength and genuineness. Someone has remarked that no man has more religion than he can command in an emergency. The very word "Christian" came to be used with a contemptuous meaning by the heathen populace of Antioch in the Apostolic period. Let Christians of today refrain from being cynical in the midst of crises and help others to do the same.



THE CONTRIBUTION OF CHINESE RELIGIOUS THOUGHT

F. S. DRAKE

CHINA is sometimes described as a country without religion.

That the Chinese are not religious, may be true if we mean that they are not primarily devoted to religion as the Indians, the Mohammedans and the Jews; or that China has not produced any outstanding religious genius; or developed any great religious system with unified theology, priesthood and Church. But it is quite untrue when we consider the part that popular religion plays in the life of the people; the religious conception upon which the government of China was founded; the religious basis—ancestor worship—of the structure of society; the religious implications in the view of the relation of man to the universe; the religious feeling that runs through all Chinese thought, and all Chinese art; and the adoption and development by the Chinese of the Indian religion Buddhism.

In dealing with Chinese religion, we must think of religion not merely as a religious system with founder, theology, priest and church; or as a religious cult, with personal conviction and devotion, but rather as an element inherent in and inseparable from the life of the people; and we must think of religious thought not merely as deliberate

religious thinking, but as all thought with religious quality or religious value. And in seeking to find the contribution of Chinese thought to the world, we are not seeking to find its contribution merely to the religion of the world, but its contribution to world thought and life as a whole; its contribution to the solution of the present world problem, and to the creation of a new world.

The pre-requisite for such a study is to recognise that the Western view of life is partial and distorted—distorted by our own instincts and life, so that without the help of another race, giving us another angle of vision, we cannot get a correct view of life as a whole. For instance, the religious intolerance in the West in the seventeenth century seemed inevitable to the people of those days; only when later centuries brought a new point of view was it possible to transcend the difficulties of those times. So a new point of view—a new way of viewing life—is required before we can emerge from the problems of our day. The disunity in the Christian Church is not because Christian people are disunited in heart, but because we see certain things in wrong proportion and out of true perspective. The way to unity is not to make a patch-work quilt of all these wrong-conceptions, but simply to stop seeing things wrongly. As soon as we see things right, the essential unity which has been there all the time will be realised. In seeking to see things in the right light what more natural than that we should turn to another great branch—perhaps the greatest single branch—of the human race for help in getting this new view of life?

By this means we shall see ourselves shown up as by a mirror; from without instead of only from within. We shall see more clearly how much of our heritage is part of the Eternal Gospel, and how much is only the earthen vessel in which it is temporarily contained; how much is CHRIST; and how much is Roman imperialism, Greek speculation and Jewish intolerance. We shall see on the other hand how much good ground is lying in China waiting for the good seed of the Word—good ground in which that seed can bear fruit, not choked by the thorns and the weeds of the West.

1. The Ancient Religion.

(a) The Evidence of the Oracle Bones.

The dawn of history in China has been illumined by the discovery and study during the past forty years of the inscriptions on the Oracle Bones. These belong to the Shang dynasty and date from the latter part of the second millenium B.C. and are the earliest writing extant in China. The inscriptions on the Oracle Bones are primarily religious—they are the questions put to God, and for which an answer

was sought by divination. As the questions had to do with all sides of life, we are able to deduce much from them about the life of the people; and as they were used for a religious purpose we can gather from them the chief characteristics of the religion of the time—at any rate the religion of the rulers.

Contrary to earlier expectations the Oracle Bones show that the earliest known religion in China was not a form of Nature worship, but a personal relationship between men and God. The name for God—Ti (帝)—occurs on the Bones some seven or eight hundred times, as the one to whom the questions are addressed; while very many more questions couched in just the same terms are put without the mention of his name, but are clearly intended to be put to him. Situated in Heaven, or the Heavenly City (天邑商) are the Royal Ancestors, to whom sacrifices are made in connection with the questions, and who thus seem to act as intermediaries between God and men. There are only a very few traces of Nature worship—two references to sacrifices to the Huan River (洹水) near the Shang capital, and two to sacrifices to the Shê (社) or local Earth God. Some pits have been found containing animal bones, it is true, which suggest sacrifice by burial to Nature powers, as practised later by the Chinese; but on the other hand some round platforms of hard earth have also been found, belonging to a still earlier period—the late Neolithic age—which suggest Altars to Heaven (God). The will of God is ascertained by divination, and animal sacrifices are made by the king to the Royal Ancestors, whose spirits descend from the Heavenly city and partake as guests in the manner of a communal meal. The continuity of life after death is shown by the magnificent bronze vessels of a sacrificial kind that were buried with the dead. These facts have led some to go so far as to say that the ancient religion of the Chinese was a monotheism comparable with that of the Israelites. Lest however one should go too far in that direction, it is well to remember that there *are* signs, though few, of an incipient Nature worship; that the cult of the ancestors held a very important place; and that human sacrifice though probably of enemies and alien races—was practised on a comparatively large scale. Nevertheless, making full allowance for these less pleasing aspects of the ancient religion, the facts so far revealed are remarkable enough.

The source of this religion would seem to be an intuitive belief in God and in life after death. There is little reason to suppose that at this stage there was much philosophic thought. The religion expressed itself in ritual, and the chief elements of it survive in the life of the country people of China at the present day; and until recent years in the life of the state. The God of the Shang dynasty

—Ti (帝)—is the Lao T'ien-yeh (老天爺) of the people to-day; ancestor worship is still the predominating religious practice; food offerings are still presented at the graves; the local Earth God Shê (社)—is the God of the Locality—the T'ü-ti Shên (土地神)—whose shrine stands outside of every village, and the Ch'êng-k'uang Shên (城隍神) or City God, who presides over every district (縣); human sacrifices and the placing of objects in the tomb are represented to-day by the burning of paper money, horses and men; divination of all kinds is practised in every city gate and by every important thoroughfare, and not only by the ignorant and humble, it is the means of communicating with God (先天老祖) used to-day by the syncretist religious society of the rich and learned—the Tao Yüan (道院)—only the methods of divining are different. In the State Religion until the founding of the Republic (1911) the worship of God at the Altar of Heaven (天壇) in Peking, and of the Imperial Ancestors, were survivals also from these earliest days. These all witness to the intuitive religious sense of the people, persisting in spite of the changes of centuries, and of the rationalising of the philosophers.

(b) The Evidence of the Early Chinese Classics.

With the coming of the Chow dynasty (traditionally dated 1122 B.C.) we have books which have survived to the present day. Those relevant to our subject are the books of the Shih Ching and Shu Ching which were written during the Western Chow (1122-771 B.C.), which I have called above "the Early Chinese Classics." These give material by which to interpret the phenomena of the preceding Shang religion, and to judge of the character of the Early Chow religion. From these the following important facts stand out:

The "Ti" (帝) or "Shang Ti" (上帝)—God—of the Shang period was conceived as an Eternal Being ruling the world in righteousness, and requiring righteousness of men, rather than ritualistic sacrifice. In this respect early Chinese religion is in keeping with the teaching of the Hebrew prophets.

A change took place in the name used for God. He came to be known as "T'ien" (天)—Heaven—instead of and as well as "Ti"—God. The two terms are often used interchangeably, and sometimes are combined together. But the term "Heaven" seems to have a more abstract and philosophic meaning, and sometimes an impersonal significance, until it became materialised to stand for the azure heaven, or the active principle in Nature, in contrast to the passive Earth. So the materialistic philosophic idea of the Yin and the Yang (陰陽) arose, which has played so great a part in Chinese thinking ever since. But in spite of this deterioration of the idea of Heaven, the

original spiritual idea of a Conscious, Ethical Will, a Power making for Righteousness, always persisted alongside of the more materialistic and mechanical idea, even to the present day.

The movement towards a naturalistic interpretation of Heaven was accompanied with a naturalistic tendency in religion in general: the worship of mountains and streams, and of stars and other natural forces developed, and is represented to-day in such worship as that of T'ai Shan and other sacred mountains and in temples and shrines by every river and spring.

It was with this intuitive religion as a background, with its two-fold emphasis—ethical personal relationships on the one hand, and natural life-giving forces on the other—that the thinkers of China did their work.

2. The Age of Reflection.

(a) The Pre-Ts'in Philosophers.

The age of philosophic thought in China commences with Confucius, about 500 B.C. It was a time of political chaos during the latter part of the Chow dynasty, known as the Eastern Chow, which continued until the unification of China under the Emperor Ts'in Shih-huang about 220 B.C.

During this period many private individuals appeared of whom Confucius was the first, who attempted to find the cause of the ills of the world, and to formulate the principles upon which a new order could be built. These are known as the Pre-Ts'in philosophers (先秦諸子). Broadly speaking the Pre-Ts'in philosophers can be divided into four main schools of thought: the Confucian (儒家), the Taoist (道家), the Mohist (墨家) and the Legalist school (法家).

The Confucian and Taoist schools each emphasised one side of the ancient religious heritage outlined above. The Confucians emphasised the ethical side; from the conduct of the individual they proceeded to the family and the state, and so were interested primarily in ethics, education and government.

The Taoists on the other hand emphasised the naturalistic side of the ancient religion, and from contemplation of the mysterious unseen yet all-powerful forces of Nature taught the secret of life in the removal of all artificial restraints and of all deliberate effort.

The Mohists (the followers of Mo Ti 墨翟 or Mo Tzū 墨子) were the most nearly religious, in a positive sense, of all the schools. They were impressed with the idea of Heaven (天) almost as a personal force with a will for the good of mankind; and they taught that in

taking Heaven (以天爲法) as a standard for conduct lay the secret of life. The will of Heaven, as they observed from the working of Nature, was none other than that all men should love and help one another, equally and without distinction (天必欲人之相愛相利)¹; for "He sendeth His rain upon the just and upon the unjust." They seem to have formed themselves into something like a society or Church, submitting themselves to a sternly self-denying life.

The Legalists in contrast to the above rejected all idealising of human nature, and all belief in the efficacy of moral conduct and good example, and proclaimed the absolute ruler and the powerful state as the only means of stabilising society. The word "Legalist", by which they are generally known, does not convey properly the sense. They were not interested in Laws as the expression of moral principles, but as practical measures determined upon by the ruler, to be carried out impartially and even ruthlessly, by means of rewards and punishments, so as to produce a state of soldiers and farmers, that by its efficiency in war and its productivity in food, could over-ride all its neighbours and seize the Imperial power. In other words what they visualised, and in the case of the state of Ts'in (秦) whose ruler afterwards became the "First Emperor" (Ts'in Shih-huang 秦始皇), actually achieved, was the totalitarian state of modern days.

(b) Conflict of Philosophic Thought.

From this conflict of philosophic thought the Confucian school emerged victorious about 200 B.C., and with the exception of the Buddhist period which intervened, has maintained its ascendancy until the present day, as the chief representative of the mind of China. The Taoist school, although eclipsed, was not extinguished, but has continued by the side of Confucianism to express another side of the Chinese mind—the mystic, poetic, irresponsible side of their nature. The school of Mo Tzū after a very short time disappeared, until in recent days under the stimulus of Christianity there has arisen a tendency to revive its ancient teaching of Universal Love (兼愛). Most instructive is the fate of the Legalist school; that school after a short and ruthless triumph disappeared completely from China with the fall of the Ts'in dynasty only about fifty years after the rise of the House of Ts'in.

The doctrine of compulsion advocated by the Legalist school has recently been upheld as the need for modern China rather than the moralising of the Confucianists and the vain hope of the power of example and noble character. Similarly just before the outbreak of the present World War there was a tendency to recall with regret

1. Mo-tzu, bk. 4, Fa-i (法儀篇) p. 8b: and cf. bk. 14, Chien-ai (兼愛篇); Hangchow, Chekiang provincial Library edition, 1876.

the fate of the Ts'in dynasty. Various writers were maintaining that Ts'in Shih-huang had been unjustly vilified through the centuries by the Confucian scholars; that to him in fact is due the present structure of China as a unified state; and that he should be remembered not as tyrant but as enlightened benefactor.

The events of the past few years, and the revelation of what the totalitarian state means in terms of human misery, and of the destruction of all the highest and best values of human life, will it is hoped prevent forever the recrudescence of this glorifying of what is bad in the past, and this slandering of what is good, which was becoming an all too prevalent habit in the years immediately preceding the war. One very important contribution made to the world by the Chinese is the fact that they rejected so quickly and so absolutely this base and degraded school of thought. In China the totalitarian state was tried and found wanting two thousand years ago; and the theory upon which it was based was put out of the hearts and minds of the people.

3. The Humanising Influence of Confucianism.

(a) The Triumph of Confucianism.

What is the significance of the Confucian triumph?

In the first place, that it was Confucianism that triumphed shows the tendency of the Chinese to avoid extremes. But it should be noted that the avoidance of extremes by the Chinese is not simply a compromise, but is based upon the positive idea that an extreme is one-sided and necessarily wrong and that the Truth lies somewhere between the two. The avoidance of extremes is the definite choosing of the Truth (中正)—the central straight path which does not incline or diverge to one side or the other. So the Chinese rejected on the one hand the extreme of the Legalists, the undifferentiated use of force without respect to the human factor, which so often alters circumstances; and on the other the extreme of the Mohists, undifferentiated love, without consideration for natural ties and affections.

That the Chinese chose Confucianism in preference to Taoism shows that they were mainly concerned with Truth in its application to practical life. The Taoist was not wholly rejected however; indeed he continued to play a very important part in Chinese life, for he had a mystic, religious flavour about him, for which the people felt a need; but he was too vague, too irresponsible, too unreliable for the practical task of creating an ordered society.

So the Chinese chose the Confucian school of thought, and Confucianism in consequence gives us the key to the understanding of the Chinese mind.

(b) Moral Character and Human Relationships.

The chief characteristic of Confucian thought is its concern with moral character and human relationships. It is not concerned to enquire into the ultimate reality of the Universe, nor to discover how to save the soul, but to teach how goodness of character should be cultivated, and how people should treat one another.

One or two illustrations will suffice:

One of his disciples, Tsêng Tsū (曾子), said of the teaching of Confucius that it consisted in nothing else but "integrity of personal character and consideration for others" (夫子之道忠恕而已矣)²; the perfect virtue of the Confucians "jên" (仁), the character for which is composed of "man" and "two", and which is described in the dictionaries as standing for "two men" or "the relationship between two men", and the sound of which is the same as that for "man"—"jên" (人), is explained in the Chung-yung (中庸) by a play on words, as being simply the same as "man" (仁者人也)³—"Perfect goodness is simply human-ness", that is, to have the essential feelings of humanity. "There is nothing greater in the great man than to help others to do good" (君子莫大乎與人爲善).⁴ "The universal moral Law which is binding on all men functions through the five social relationships between prince and subject, father and son, husband and wife, elder brother and younger brother, and friend and friend" (天下之達道五...君臣也。父子也。夫婦也。昆弟也。朋友之交也).⁵ "These are the basis of society. Peace throughout the world, and good government in the state, spring from order in the family and virtue in the individual; and virtue in the individual springs from a true heart, sincere thoughts within and wide knowledge of things from without" (物格而后知至。知至而后意誠。意誠而后心正。心正而后身修。身修而后家齊。家齊而后國治。國治而后天下平).⁶ But the keystone of the arch is the character of the individual. Hence the only real force in the world is the moral power of the example of the individual. And the moral power of the individual depends upon one fundamental quality—the quality of Sincerity (誠) "Only the perfectly sincere man can transform the world" (唯天下至誠爲能化).⁷ For "only the perfectly sincere man can fulfill the laws of his own nature; only he who can fulfill the laws of his own nature can fulfill the laws of the nature of others; only he who can fulfill the laws of the nature of others can fulfill the laws of the nature of animals and things; he who can do this assists the transforming and nourishing powers of

2. Regge, Chinese Classics, Analects (論語) bk. IV, ch. XV.

3. Doctrine of the Mean (DM), XX, 5.

4. Mencius (孟子) II (i), ch. VIII, 4.

5. DM, XX, 8.

6. Great Learning (GL), (大學), V.

7. DM, XXIII.

Nature, and in so doing becomes a partner of Nature herself." (唯天下至誠爲能盡其性。能盡其性則能盡人之性。能盡人之性則能盡物之性。能盡物之性則可以贊天地之化育。可以贊天地之化育則可以與天地參。)

It is clear from this and other similar passages that by Sincerity the Confucians meant accordance with Reality—the sincere man is the man who is Real—Real in himself and in complete accord with the Reality of the Universe. There are many passages, especially in the writings of the later Confucianists, in which Sincerity is spoken of as the very nature of the Universe—in other words, the Absolute Truth. "Sincerity is the Way of Heaven" (誠者天之道也)⁸; "the Way of Nature can be expressed in one sentence: it does things without any duplicity" (天地之道一言而盡也。其爲物不貳).⁹ But only the Sage can possess this quality naturally and without effort. For the rest of mankind Sincerity must be attained by constant study and effort. So that "the attainment of Sincerity is the Way for men" (誠之者人之道也).¹¹ He who attains it is "he who chooses what is good and holds it fast; this requires wide study, accurate questioning, careful thinking, clear distinguishing and earnest practising" (誠之者。擇善而固執之者也。博學之。審問之。慎思之。明辨之。篤行之).¹² From this it is apparent that in Confucian thinking intellectual and moral truth are not distinguished; there is One Truth running through the Universe, expressing itself in physical and moral laws; it is for men by earnest study and constant practice, to bring his individual, social and political life into accord with these.

(c) Government and Education.

Hence in the Confucian books alongside of the statements about the moral life we find constant emphasis upon Government and Education. Both Government (政) and Education (學) are conceived as part of this work of according with the Laws of the Universe. Education, or Learning, as it is called, is always moral as well as intellectual; its aim is to learn how to live nobly and to discharge one's duty to the full. Government too must be moral government (仁政). It must be a reflection in human life of the Laws of the Universe, based on Truth and functioning for the benefit of the people. Its power is derived from the personal character of the Ruler, who must seek to embody in himself the moral principles of the Universe. Its authority depends upon whether or not it is able to benefit the people. "The Way of the Ruler is founded upon his

8. DM, XXII.

9. Mencius II (i), ch. IV, 12; and DM, XVIII.

10. DM, XXVI, 7.

11. Mencius II (i), ch. IV, 12; and DM, XVIII.

12. DM, XIX.

own character and is attested by the people" (君子之道本諸身。徵諸庶民).¹³ Government is for the sake of the people, and the Will of Heaven is made known through the will of the people. "Heaven hears and sees as my people hear and see; Heaven shows its terrors my people show their anger" (天聰明自我民聰明。天明畏自我民明威).¹⁴ Heaven speechless and invisible works through men; "the work of Heaven, it is men who must act for it" (天工人其代之).¹⁵ Here is the democratic spirit expressed in clear and definite terms. The final authority is the voice of the people; not however swayed irresponsibly by the word of the demagogue, but as expressing the moral principles of the Universe implanted in the heart of Man.

(d) The Common Life.

The Confucian teaching knows no hierarchy in Church or State, no priesthood, no hereditary nobility, but only an aristocracy of noble character and good life. While emphasising the power and influence of the Sage, it insists upon the application of his teaching to ordinary life. "The Way of the Great Man reaches far and is yet exceeding fine; ordinary men and women however ignorant may share in the knowledge of it; yet in its utmost reaches, there is that which even the Sage does not know" (君子之道費而隱。夫婦之愚可以與知焉。及其至也。雖聖人亦有不知焉).¹⁶ "The Way of the Great Man takes its rise in ordinary men and women, but in its utmost reaches it shines brightly through heaven and earth" (君子之道造其端乎夫婦。及其至也。察乎天地).¹⁷ Here is no sacerdotal privilege, and no religious caste; no racial or national barrier; the Confucian teaching is intended for humanity itself, and its subject is Human Nature. "The Way is not far from human nature; when anyone tries to pursue the Way and wanders far from human nature, that cannot be regarded as the Way" (道不遠人。人之爲道而遠人不可以爲道).¹⁸

Hence the Chinese have been called Humanists, and humanists they are in the best sense of the term: the sense in which Christ was a humanist, putting the claims of men before the claims of Church or State or creed. "The Sabbath was made for man, not man for the Sabbath." "Whosoever shall give to drink unto one of these little ones a cup of cold water only, in the name of a disciple... he shall in no wise lose his reward." "Inasmuch as ye did it unto one of these my brethren, even these least ye did it unto me". "Where two or three are gathered together in my name, there am I in the midst of them."

13. DM, XXIX.

14. Book of History (書經), Pt. II, BK. II, Kao-yao mo (皋陶謨) III, 7.

15. Ibid. II, II, 5.

16. DM, XII, 1,2; cf. XV, 1.

17. DM, XII 4.

18. DM XIII 1.

IN REMEMBRANCE

REV. J. A. RINELL

The death of Rev. J. A. Rinell on July 3rd, at Faberkrankenhaus, Tsingtao, at the age of 75, is an irreparable loss for the Swedish Baptist Mission. With his passing an old landmark has been removed from Shantung. He was born in November 27 1866 at Rinna, Östergötland, Sweden. During the autumn of 1883 he was converted to the Christian faith and soon started to work in the Sunday School. His brother had organised a Sunday School in a neighboring village and this became a fitting field for Rinell's first efforts of missionary work. He was baptized on August 2nd 1884. A couple of years later he started to preach. He entered the second class of Bethel Seminary at Stockholm 1888 and completed his theological course there in 1891. He then became minister of the Baptist Church at Fredrikshald and remained there in that capacity until the autumn of 1893. The call to be a missionary in a heathen country grew stronger than ever. Together with his young wife, he married October 8th 1892, they dedicated their lives to the cause of foreign missions on November 6th 1893 in Bethel Church, Stockholm. The day after they started their journey via London to the Far East. They reached Shanghai April 12th, 1894. Since the 28th of September 1894 they have been stationed as missionaries of the Swedish Baptist Mission at Kiaohsien, Shantung. Before the German occupation of Tsingtao he found the surroundings of the then Chinese fishing village a happy hunting ground and a pleasant summer resort. During his sojourn in Shantung he has seen this port grow into a modern city, while flags have often changed. Every summer-vacation during later years has been spent in this "Pearl of the East". It was his plan to spend his retirement also there. Now that his overworked heart has ceased to throb it is fitting that he has found a resting place close to the graves of such well known Tsingtao missionaries as Dr. Faber and Dr. Voskamp, not to mention other names.

Mr. Rinell has had thrilling experiences and lived to see great changes in the history of China. He had only been in Kiaochow five months, when he was compelled to flee with other missionaries on account of the war between China and Japan (1894-95). Chinese troops mistaking these foreigners for enemies opened fire on them. Luckily the party was rescued by an American gunboat and brought to safety. During the Boxer Rising (1900) he had to flee again from Kiaochow, this time to Tsingtao. The German Custom House at Mato on the Kiaochow Bay was partly put on fire the same night the missionaries stayed there. While on an overland trip to Chefoo, Boxers destroyed his bicycle, but the brave "Viking" walked some 400 kilometers before returning home. During later years of banditry and war, unselfish service and sacrifice were always typical of his missionary career.

"The Old Pastor", as he was respectfully called by his wide Chinese acquaintances, has always given evangelistic action a place of central prominence. The founding and growth of several local Christian Churches in the district of Kiaohsien will remain the best living monument over his life. During many years he has been Chairman of the Swedish Baptist Mission in the south-eastern section of Shantung. His sound judgment, progressive leadership and noble personality has been a not unimportant reason for the success of the said Mission. Long before the Chinese Government had accepted Western educational ideals, he advocated the use of modern schools in the missionary enterprise. Philanthropy has always been close to his heart. He has often been engaged in different forms of relief work, twice at the request of the local Chinese

Government. The Post Office in Kiaochow was started by him and he was some time in charge of it. In order to be more efficient in supervising the ever growing missionary activity, he learnt to drive first a motor cycle and later a car on not too good dirt roads at an age very close to seventy. During almost half a century in his adoptive land he has only had three short furloughs in Sweden. On behalf of the Swedish Academy of Science (Vetenskapsakademien) he has sent home a valuable ethnographical collection which now can be seen in its museum at Stockholm. He is author of five books in Swedish and a great number of feature articles in different journals.

He will be gratefully remembered as a good husband, loving father, loyal friend and faithful missionary. His name is indelibly written in the annals of the Swedish Baptist Mission which this year celebrates its 50th. anniversary. Rudex.

MRS. A. EVANS

On June 10th the sad news came through to Shanghai that Mrs. A. Evans of the Methodist Mission, Kunming, had died of typhus after an illness of only ten days. Such news darkened the hearts of friends so far away as here and must have been a painful and grievous blow to our friends in Yunnan.

Mrs. Evans was a well-known missionary in Yunnan since she had done loyal and faithful work over a long period of years. China had won her heart when as far back as 1902 as Miss B. Bull, Mrs. Evans had journeyed up the Yangtse and travelled overland from Suifu to Chaotung. And China always held her heart. In those days such a journey took at least six months! I am told that when Mrs. Evans was but a child she had formed a resolution that some day she would be a missionary to China. Possibly this was the result of her grandmother's prayers that some day one of the family should go to the ends of the earth.

After marriage in 1908 Mrs. and Mrs. Evans were stationed in Tongchuan, later in Chaotung, Stone Gateway, and thence in 1919 they went to Kunming. Here by her love for Chinese women, both young and old, Mrs. Evans endeared herself to a large circle of friends, but though giving a great part of her time to evangelistic work and the conducting of Bible schools and classes, Mrs. Evans always found an opportunity of giving assistance to people passing to and fro through Kunming. This has been particularly noticeable during the war years. Hundreds of missionaries who have passed through Kunming will learn with sorrow of the passing of this devoted missionary who was ever willing to lighten other people's burdens.

HUGH WATT WHITE, D.D.—An Appreciation

On October 28, 1940, in Kuling, Kiangsi, China, there passed to his reward Rev. Hugh Watt White, D.D., in the 71st year of his age, and in his 46th year in China.

As a lad Hugh was taught by Miss Mary Clark of Glade Spring; and after his father removed to Winchester, Va., to become pastor of the Loudoun St. Church, he attended Fairfax Hall and the Shenandoah Academy. In 1886 he entered Washington and Lee University, and after graduating in several branches there he taught a year before entering Union Theological Seminary, Hampden-Sidney, Va., in 1891, where he was graduated in 1894. Washington and Lee University later bestowed

upon her son the honorary degree of D.D. He was licensed by Winchester Presbytery in April 1893, and ordained by the same Presbytery in May 1894. Before going to China Mr. White preached in Lunenburg, Blacksburg, and Roanoke Valley Churches, in all of which his work was fruitful.

Dr. White came of true Presbyterian and ministerial stock, for his father and grandfather were both active ministers in the Presbyterian Church in Virginia. His grandfather, Rev. William Spotswood White, D.D., had been pastor, evangelist, and agent of the American Tract Society, and for nearly twenty years (including the Civil War period) was pastor at Lexington, Va., where Gen. "Stonewall" Jackson was an active member and a deacon. His father, Rev. Henry Martyn White, D.D., had been a chaplain in the Confederate Army, and at the time of his son Hugh's, birth on April 15, 1870, was pastor of Glade Spring Church, in Abingdon Presbytery, Virginia. Added to this rich inheritance from a godly ancestry, were the prayers of his mother, who was Miss Blanche McClanahan. Under a missionary address by Dr. Matthew Hale Houston, Missionary to China, and Secretary of the Executive Committee of Foreign Missions, she dedicated her son to the foreign field, but never told him till after he had reached China.

Mr. White sailed for China on July 26, 1894, and after landing in Shanghai in August, was recommended by the China Mission on Sept. 10 during its annual meeting, to locate temporarily in Suchien, in the northern part of Kiangsu Province. On August 15, 1896, he married Miss Augusta Tinsley Graves, of Bedford, Va., who had come to China in the summer of 1893 and had been working with Miss Helen Kirkland at Hangchow. He took his bride to Hsüchowfu, Kiangsu, the first white woman to enter that city. There they labored together until 1910, except for two furloughs, the first of which, from Nov. 1898 to Oct. 1901, was taken early on account of ill health and prolonged by the Boxer Uprising in China. During this furlough, after his restoration to health, he served the churches at Bedford, Va., and Elizabeth City, Va. In 1910 they removed to Hwaiianfu, Kiangsu, while Dr. White was securing an entrance to Yencheng whither they went after the First Revolution in 1911. There they continued their labors together until 1937. Going to Kuling for the summer of that year, they were never able to return to their station on account of the Japanese occupation of East and Central China and the consequent disruption of communications. And there in his summer home for nearly forty years he quietly but suddenly died from a heart attack in the forenoon of October 28, 1940.

Dr. White had the spirit of a true pioneer. Before ever leaving America he asked the Executive Committee (who referred the request to the China Mission) to be allowed to open up work in a new province. When he reached China he found this was unnecessary, as he was assigned immediately to the new station of Sutsien. He was there only two years, during which he was with Revs. A Sydenstricker and Mark B. Grier successful in occupying another new station at Hsüchowfu. During his fourteen years there he was ever reaching out into new territory, even over the provincial border into Honan. And again in 1911 he pulled up stakes to move into new and unoccupied territory, and accompanied by Rev. C. F. Hancock and Dr. R. M. Stephenson opened a third new station at Yencheng.

Dr. White was a tireless itinerator, an evidence of his pioneer spirit, and to this is due in no small measure the large number of outstations in the stations of which he was successively a member. In the spring of 1921 Mrs. White could write to the Bi-Monthly Bulletin: "Perhaps I

might mention a number of short but pleasant visits we have had from a friend and former resident, the Rev. Hugh W. White. Most of his time is spent at various points in the country, and he brings in reports of a steadily growing work." And again (1922): "Mr. White has made, I believe, four visits to Yencheng this fall." To this day all foreign men throughout the Yencheng field are greeted at first as "Pastor White."

Dr. White was generous to a fault and kindly to all in need. One cold stormy night in the winter of 1921-2 he led a small party including the three new missionaries on a visit to the wind-swept gatehouse of the North Gate of Yencheng to give out in person under cover of darkness personal gifts to the flood refugees gathered there. Once he met a poor itinerant White Russian, selling cloth for a living, on the streets of Yencheng and brought him home for supper. He was active in anti-opium work, and in flood and famine relief work, and in other humanitarian projects.

Dr. White's dearest wish was "to save our Church from the present Bolshevistic movement in church and state, which if unchecked will undermine Christian civilization," and this especially for the sake of the children, his own and all others, who would be the men and women of tomorrow. All children loved him—those of his missionary colleagues, who called him "Grandpa"; and the Chinese children, who would crowd around him in great glee, and from whom, no matter how dirty and disease-ridden they might be, he never withdrew his hands.

H. T. Bridgman.

REV. EVAN MORGAN D.D.

Dr. Morgan was born in Wales in 1860, in the village of Llangitho, Cardiganshire. His father was the village postmaster, a highly respected member of the little community; a devout Methodist and class-leader in that denomination. Dr. Morgan was one of a family of ten, being brought up under religious influences but naturally with only limited educational advantages. At the age of 13 he was sent to a boarding-school at Aberystwyth and later on entered the office of a Caermarthen merchant. It was during this time that he joined the Baptist Church. Using his spare time to good purpose he passed the London matriculation and by the help of friends entered the Baptist College at Bristol and studied for the ministry. In 1884 he left for China and was stationed in Chefoo where he began his language study. Six months later he went to Taiyuan Fu, where he came in contact with Dr. Timothy Richard and other friends who greatly influenced his life. In 1895 he was appointed to the work in Shensi, living in a village inhabited by a community of Christian refugees from Shantung. Here he spent some useful years in building up a native church and making widely known the Christian Gospel.

He was fortunate in his location in Shensi for when the Boxer Rising took place in 1900, he and his family were provided with a military escort by H. E. Tuan Fang, the Governor of the province, and escaped the sufferings and horrors of the adjoining province. After furlough he returned to Taiyuan Fu where he worked for four years and was then appointed to the staff of the Christian Literature Society in Shanghai. During his years of mission work he had gained a remarkable knowledge of Classical Chinese as well as the vernacular and was thus fitted for the important task of reaching the official classes of China by means of literature.

At that time the Christian Literature Society had secured the attention of the literati by its publications on social and educational subjects, and Dr. Morgan soon added to the list. Amongst these were *Commercial Education*, *The British Constitution*, *Religions and Modern Thought*, *Life of Lord Shaftesbury*, *Elements of Indian Taxation*, etc. He also assumed the editorship of "*The Chinese Weekly*" in the absence of its founder, and soon doubled the circulation. After a furlough in 1908 he returned to translate yet more topical books and also to become the editor of "*The Review of the Times*" an influential magazine that had been founded by Dr. Young J. Allen. This editorship lasted until 1917 when the paper was suspended.

Dr. Morgan was not content to merely satisfy the demands for modern educational and reform literature, he was also concerned with the religious instruction of the Christian community. Books like Dr. Glover's "*The Jesus of History*" and Dr. Campbell Morgan's *Analysed Bible* occupied his attention and later on he attempted an abbreviated edition of Dr. James Hastings *Encyclopaedia of Religion and Ethics* which however was sadly hindered in its production owing to the European War. In addition to these labours he held the position of Publications Secretary and for a period from 1924 was Acting Secretary of the Society.

He also did much to help students of the Chinese language and published privately such works as *Wenli Stules and Chinese Ideals* and *New Terms and Expressions* which have proved of great value. He was a staunch supporter of the Royal Asiatic Society and was its President in 1933-1934. Other books on Confucian teaching and ideals he found time to write.

Dr. Morgan was an active member of the Union Church in Shanghai and at the same time did much to influence the Chinese Christian community, in which effort he was ably seconded by his wife. He was interested in their social and spiritual welfare, being a man of deep religious fervour and conviction, with a whole-hearted acceptance of the Gospel of Christ.

Dr. Morgan's reputation as a scholar of no mean calibre was widely recognised, and in 1928 the degree of Doctor of Divinity was conferred upon him by the University of Wales. The Chinese Government also rewarded him with the Star and Order of the Double Dragon. In civic affairs he took a modest part. He was one of the founders of the St. David's Society and was twice its President.

Dr. Morgan left China in 1935 and retired to Bristol where he has since lived. He continued his literary work under a severe handicap of ill health, and no doubt during these late years felt the intense strain of the German bombing of his adopted city. He however has been laid to rest "full of years" and with a worthy record of work well done.

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CORRESPONDENCE

Unfair Advertising

The Editor,
The Chinese Recorder,
Dear Sir,

On page ix of your July issue, in an advertisement for a new

version of the New Testament and Psalms, there appears the following:

"... This new version is an attempt to improve on the earlier work, and in many places it has succeeded. We accord all

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praise and honour to the attempt...."

(From an article by C. Wilfrid Allan in *THE CHINESE RECORDER* of February 1941, page 80.)

Preceding this there is a translation of it in Chinese, giving the impression that the original had been written in both languages.

The whole thing is grossly unfair. Such a use of Mr. Allan's review is definitely not playing the game, because it seeks to give the book it advertises the full approval of such a well-known translator as Mr. C. W. Allan, whereas the whole tenor of his review is just the opposite. The following quotation of another paragraph from the review will indicate this.

'One of the reasons given is that the new version follows more closely the Greek original, but this is only apparent in certain verses which may be considered to be improvements. The bulk remains more or less on the level of earlier versions, and the improvements are of minor importance.

The chief reason for this new version is apparent in the desire to secure a certain doctrinal

interpretation of the Scripture teaching. This of course may be legitimate for any definite Christian organization, but one could not expect the Bible Societies to publish such a book.' (Feb. *Recorder*, p. 77).

To show how the quotation given in the advertisement really misquotes Mr. Allan, I give the context in full:

'This new version is an attempt to improve on the earlier work and in many places it has succeeded. We accord all praise and honour to the attempt. But we still feel that it is far from justifying itself as a work worthy to supersede the *Union Version*, largely because of its attempt at dogmatic interpretation.'

The whole review, with its many illustrations culled from the book in question, shows that in the opinion of Mr. Allan it has missed the mark, even along its own line, where it professes to translate any recurring Greek word by the same Chinese equivalent.

Further comment is unnecessary,

Yours sincerely,

X.

Shanghai, 21st July, 1941.

OUR BOOK TABLE

CHINA THEN AND NOW, *Jean Escarra, Henry Vetch—Peking 1940*, U.S. \$3.00, 8/6 or FRB \$21.00.

The purpose of this book, as stated by the author, is "to describe the foundations of Chinese civilization and to show the process of evolution taking place in that country." This is not an easy task. Chinese civilization is so vast in extent and so varied in detail that to discuss it as a coherent whole has been too big an undertaking for many writers.

Monsieur Escarra, because of his peculiar approach to the problem, has succeeded admirably in presenting a connected story. The first part of the book is devoted to a description of Chinese civilization, the geography of the country, its history, the characteristics of the people and their religion, philosophy, literature and art, while the second part deals with modern reconstruction, social, political, technical and international. But as it is the author's thesis that no nation, even if it tries, can escape the influence of its past experiences, he points out in each section of his book how the past has influenced the present and how this

civilization "from its very origin down to our times forms a single, continuous entity of human experience." Through the rhythm of Chinese history, the successive rise and decay of dynasties and through the art, philosophy and social institutions of the Chinese people and even now, in their struggle for independence and reconstruction, there is coherence and unity.

For the general reader this book gives in small compass China's past history and culture as a back-ground for the study of modern problems, while the more serious student will find it a useful hand-book containing an extensive Bibliography and an Index in which the Chinese characters for all names mentioned in the text have been given. Although this is a translation of the author's earlier book "*La Chine: Passé et Présent*," the English version has been prepared in so scholarly a manner that its style makes reading a pleasure.

The critical reader of this book will find certain sins of omission and commission, but this is probably unavoidable when one attempts in resumé of less than 300 pages to review 3000 years of a country's history. The student of Chinese philosophy, for example, will find the discussion of Confucianism incomplete when no mention is made of important Ch'ing dynasty schools of thought. On the other hand, the collector of Chinese paintings may wonder why the names of such artists as Wu Tao-Tzu, Li Ssu-Hsun, Wang Wei and Li Kung-Lin have not been listed, while political science students may not always agree with the conclusions reached respecting modern events.

A section of the book which appears to contain a good many inaccuracies is the one devoted to a description of the Chinese language. In this discussion, the author implies that the Chinese language has developed in a somewhat artificial manner and thus he loses an opportunity to emphasize again his main thesis that there is fundamental unity in the evolution of all phases of Chinese civilization.

The written language of China is not, as he states, "a more or less artificial thing created by the literati, originating when scholars were beginning to recover or to forge the writings of the Confucian schools." The Taoist books were not burnt nor were the bronze inscriptions destroyed and these were written in the same language. The language these scholars used was not something artificial created by them, but was simply the spoken language of the people which has, of course, been refined and developed through many years of use. Because of their reverence for their sages, the spoken language of these early leaders of thought has been preserved for literary purposes whereas lacking this veneration for the old, Europeans abandoned Caesar's Latin and Chaucer's English in favor of more modern forms of expression. This point is significant. It indicates a logical development of the Chinese language in harmony with the character of the people. The "Chinese love of their ancient culture" cannot therefore "be accounted for by the peculiar character of their literary language" as the author contends, but rather their literary language was frozen in the form of the ancient colloquial language because of their love of their culture.

They would not have followed a lazy man's practise of borrowing an older character simply because when spoken it had the same sound as the new idea.

There are a few other minor corrections which may be mentioned. "Pai-hua" does not mean "white language" but "plain language," the character "Pai" (白) having in this connection the meaning of Ming-pai (明白). The statement that "Mongol is an alphabetical language related to the Arabic" is ambiguous. The alphabets are related, otherwise the

languages have nothing in common. The author states that Chinese "was at first an inflectional language" and there "are neither declensions nor conjugations." Competent scholars have advanced arguments showing that Chinese still is an inflectional language and that there are declensions and conjugations but as these are subjects on which all philologists may not agree, we will not present the arguments in this review.

THE CENTRAL CONFERENCE OF THE METHODIST EPISCOPAL CHURCH, *Harry Wescott Worley*, *The Christian Herald Mission Press, Foochow*, Paper 'cover Ch.N.\$5.00, Cloth cover \$6.00.

Mr. Worley's book has traced in great detail, with periodical summaries, the origin and development of the Central Conference in various mission fields of the Methodist Episcopal Church, and showed convincingly how it was the model for the Jurisdictional Conference in the Plan of Union. It is documented to the nth degree.

The book, may be summarized thus:—

In large mission fields like India and China, where the Methodist Episcopal Church had work in widely separated sections, there was a disconcerting tendency toward the development of varying types of organization and method, due partly to differences in local conditions and partly to the personalities and theories of missionary pioneers.

Experience showed that occasional visits of bishops to preside over annual conferences and missions did not suffice to overcome these centrifugal tendencies and secure the desired unity. Furthermore, the separate missions and conferences, making diverse and often conflicting representations to the Board of Missions and the General Conference, failed to secure the desired support for their plans. And so far-sighted leaders proposed meetings of delegates from widely separated missions and conferences for consideration of common problems, common goals, and means of securing by concerted effort the needed support of the home church. These meetings were found to be fruitful, and led to the organization on the field, with the approval of the General Conference, of a new type of conference, the Central Conference, standing between the General Conference, which is the supreme legislative body of the Church, and the Annual Conference which is the basic organization.

Through the Central Conference the whole developing Methodist Episcopal Church in India or China spoke with one voice to the General Conference and the Board of Missions and its voice was more and more heard. Experience proved the wisdom of the release by the General Conference of a part of its functions to the Central Conference, the most conspicuous being the right to elect its own bishops for supervision of its own annual conferences.

The movement for reunion of the three largest Methodist bodies in the United States grew with the progress of the 20th century. Several plans were proposed, none of which was able to command complete approval. When one of them almost succeeded, being defeated mainly by the strenuous opposition of elderly leaders (mostly bishops) in the South, a widespread opinion was put succinctly in the remark that unification would have to await a few first-class funerals.

The most difficult single phase of the problem arose from the fact that whereas the Methodist Episcopal Church, South had set off its negro membership in 1870 in the independent Colored Methodist Episcopal Church, there were still negro members of the Methodist Episcopal Church,

most of them in separate annual conferences. There were also negro bishops, whose ministrations were in practice confined to the negro conferences, but in theory need not be.

If the southerners were to be brought into a united church, some way must be found to confine the activities of negro bishops to negro conferences. If local churches in northern cities chose to admit negro members, that would not disturb southerners, who were not likely to receive applications from negroes to join their churches. They would be quite free to deal as they saw fit with such applications if they were ever received.

It was just here that the Central Conference, product of the necessities of the larger mission fields, stepped in with the solution of the problem. Create a new conference, between the basic Annual Conference and the General Conference, the supreme legislative body, and grant it certain functions of the General Conference, in particular the right to elect bishops for its own "jurisdiction." And this proved to be a generally acceptable solution. For not only did it solve the negro problem by setting off all the negro conferences in a separate jurisdiction, electing its own bishops, who could function episcopally in their own jurisdiction, but *not outside, except by invitation*. It also provided for what appealed to many as desirable, the maintenance of a certain amount of territorial autonomy. For the whole United States, aside from the negro Central Jurisdiction, which was without geographical limitations, was divided into five jurisdictions, Southeastern, Northeastern, No. Central, So. Central, and Western. Each has its own jurisdictional conference, which elects its own bishops and makes its own proposals to the General Conference as to legislation. Its bishops alone are authorized to supervise its annual conferences, while sharing with those of the other jurisdictions in the general affairs of the Church.

That this solution was suggested by the success of the Central Conference on the mission field was probably known to only a small minority of the delegates to the Uniting Conference; and this minority, most likely, were all northern methodists, since only the Methodist Episcopal Church had developed central conferences. Fortunately this general lack of understanding of the origin of the Jurisdictional Conference did not stand in the way of its ready acceptance, since it presented so obvious a solution of the previously unsolved problem of the negro membership.

When the writer was asked to review this doctoral dissertation, he expected to have to force himself to "wade through" if he ever got through at all. To his surprise, he found the book absorbingly interesting, and he thinks every Methodist missionary should read it. It would be of interest, too, to members of other communions who wish to understand Methodism and in particular the ideal of a world-wide, closely knit communion, which owes so much to that apostle and statesman, Bishop John W. Bashford.

POLAND AFTER ONE YEAR OF WAR, *published for the Polish Ministry of Information by Allen and Unwin, London, 1s.*

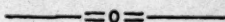
This small volume contains the Polish version of the invasion of Poland by Germany and Russia, with a map showing how the country has been divided between the two invaders. The general character of the war is described as including the German methods of total war: fifth column activities, parachute troop, bombing, destruction of communica-

tions, terrorizing the population. A chronological table lists the events in the struggle which took place between September 1 and October 5, 1939.

The collusion between Germany and Soviet Russia is traced and analysed. The German occupation has brought mass evictions, systematic destruction of historical monuments, removal of libraries, persecution of the Jews, suppression of schools, requisition of foodstuffs, compulsory labor. Soviet methods have been little better and the Polish people are pictured as little better than slaves.

One of the final sections deal with the Polish Government and Polish Army. That Government, in exile, fights on with Great Britain, to regain liberty and affirms that "Poland shall be a state taking its stand on the side of Christian principles and civilization."

This little volume which tells such a tragic story was very fittingly issued on the first anniversary of the German armed invasion of Poland.



THE PRESENT SITUATION

RURAL INSTITUTE IN TSINAN

In a world torn by strife and destruction our Rural Institute watchword is constructive progress.

Seven students have completed their first year in our Rural Service Course. They enter second in September. Nine others have just passed entrance exams for first year. Our eight apprentices are doing good work. Eighty students from all the courses including nurses, hospital technicians, social service, theology, soil science and rural service under our direction, each cultivated a small garden. This innovation has been hailed with enthusiasm.

"Carefully, Carefully" shouted trainmen to station coolies. "Keep it level, chickens." So 231 pure bred fluffy balls, perhaps the largest shipment of pure bred chicks ever sent by rail in North China, arrived in Tsinan from Tungchow without one casualty. With them and the hatches from our own incubators we hope to have a culled flock of 20 pullets and hens this winter. Each must be a two hundred egg hen. We have added a large black Shantung breed. With big eggs they may be valuable for selection.

Rabbits are increasing rapidly. One mother rabbit died the other day and two families had to double up. The other mother is now nursing thirteen little ones. It is very hot weather but she co-operates well. We have added Angoras to our hutches.

Owing to transportation difficulties our collections of fruits, vegetables and flowers have not been brought up to plan. We have between fourteen and fifteen hundred varieties in our gardens. A little less than a thousand are flowers. They make a good show as we prepare to beautify poverty ridden Chinese homes. Our tomato breeding program takes form. We have made our first successful crosses among our eighty varieties.

Our small flour mill has been grinding out lessons in vitamins and balanced diets. We have been providing most of the flour for campus and hospital, a fair proportion of which has been whole wheat. They learn by eating!

Film strips by the yard, plain or colored, religious, educational or personal are being produced by our new Visual Education Department.

The Visual Aids Department of The North China Christian Rural Serpice Union, so ably started by Mr. Hugh Hubbard at Paotingfu, moved here in May to become our Visual Education Department. At present we produce film strips and desultory portraits. Posters and movies are projected for the Fall. Mr. Wells Hubbard is our technical director and doing a splendid job.

'Inspiring Personalities,' 'The Search for God,' 'Knowing the Bible' are samples of the twelve religious courses being offered in our electives this year. This new departure has been widely welcomed by both staff and students. The School of Theology is co-operating. Besides being the chairman of the Religion and Life committee arranging these courses, it is my privilege to offer the 'Service Motives' course in the series.

When the members of The Morning Light English Bible Class asked me to be their leader, I was thrilled and challenged. It has thirty of the brightest students on the campus as members. Mr. Chandler, who has just gone on furlough, led them last year.

The Shantung section of The Quadrennial General Assembly of The Church of Christ in China met in Tsingtao July 5-9. While there, I had opportunity to share their fellowship and discuss rural service with these leaders. Such Church contacts are both delightful and inspiring.

Living costs have greatly increased and our work has expanded. Our budget has increased threefold. We have been greatly encouraged by the support given us. May our progress more than compensate for the extra costs!

Don Faris.

THE BIRD'S EYE-VIEW OF CHURCH OF OUR SAVIOUR, KWEIYANG, CHINA

Financial & Membership Campaigns: In order to meet the financial need of the church, we started a financial and membership campaign on a large scale. In the beginning of September the total number of church membership was forty-one. After three months' personal visits and ceaseless enquiring made by the staff-members, the number reached 99 excluding the 88 of the Hsiang Ya and Ta Hsia Chapters of the Brotherhood of St. Andrew. The membership has now increased to two hundred seventy-one including those 122 of the student members. The vestry treasurer in November 1940 announced that the result of our financial campaign had reached the mark of \$2,131.00, all in the form of pledges for the whole church year. But now \$2,756.00 is shown in our present record.

Centre of Alumni & Alumnae Association: The church besides serving as the religious centre is also the centre of Sheng Kung Hui school and college associations. In February St. John's Alumni Association was organized with 26 members; in April St. Hieda's Association was inaugurated, while the Central China College Alumni Association is being organized. They are all using the church as their headquarters.

Lung Lee Extension: Lung Lee is a district town, 37 kilos southeast of Kweiyang. Mr. Yen Wen-ling, a do out and pious Christian full of faith and courage, has been the examining officer of the Training Corps for Drivers of the China Transport Institute, located in Lung Lee. Last year he saw and grasped the opportunity of organizing a Bible class. A house was thereby rented; expenses were shared by his fellow Chris-

tians. Bfore the formal opening ceremony of the preaching hall held on January 11, 1941, Mr. Yen had come and asked us for help. Whereupon the Kweiyang church promised to pay clerical visits once a month besides supplying the needed materials.

On the first days of February the Lunar New Year evangelical meetings were held in a tea house owned by an old Christian gentleman, named Chiang Ming-yuen, 68 years of age. The faith was preached to an average of 50 non-Christians daily. Several seeds have grown up and affiliated with the Bible class for further study and fellowship.

Mr. and Mrs. Soo Chien-yi, another devout pair of Lung Lee, are helping Mr. Yen greatly. They have removed the preaching hall to their residence; so all meetings are now jointly conducted by these three. Mrs. Soo is planning to start a Sunday School for the children of the town. In addition to the city work, the leading Christians preach by turn in the neighboring villages. As a byproduct, a chance of getting into touch with the Miao tribal people has come to us, through a man named Lee. He knows the Miao language and is one of the converts of the New Year evangelism.

In view of the past and present conditions, the Christians at Lung Lee need an organ for church services, pictures and Sunday school materials. However, the most urgent need is a married clergyman who would live there and offer his full time to the people of Lung Lee, as well as, to the Miao in the nearby mountains.

Ta Hsia Chapter of the Brotherhood: This chapter has a membership of seventy-one. Monthly open air services are held in the scenic spots around Kweiyang. Schoolmates are introduced to join the training classes for baptism and members urged for confirmation. They have their separate Bible classes and discussion meetings. Air-raid service corp is under training and ready to engage active service in case there is need. Music interest is growing by leaps and bounds. Easter songs were practised three times a week. Twenty-four joined singing in the chorus. A word must be given to the making of the Brotherhood banner; it has been beautifully embroidered by the girl-members from Hunan where embroidery is world-wide known.

Hsiang Ya Chapter of the Brotherhood: A strong force of Sheng Kung Hui boys and girls has been organized in Hsiang Ya Medical College. The total membership is 24. They have weekly worship on Sunday mornings with Bible reading and preaching. Music atmosphere is especially intense among them. Special music pieces had been under diligent practice for Easter; in consequence, beauty, enthusiasm and piety were added to the joyful occasion. Their personal evangelism is manifested in the form that they have introduced nine schoolmates for baptism and four for confirmation.

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WORK AND WORKERS

Parents Day at Chuchow:—
"Parents Day, observed by the Chuchow city church on May 11th, gave good spirit for Christianizing the Home. Fifty-nine families

sitting one by one in the church and making one whole family under the Heavenly Father, thanked the Lord and praised Him unanimously and happily. Two

adult members offered prayers to commemorate the late parents. Two young members offered prayers for the living parents who are helping in the church work. Then all stood up and the pastor offered prayers for the young lay workers who have dedicated themselves to the work of the church. Every member took home with him a piece of red paper in the shape of a fruit. They came back in the afternoon to attend our recreational meeting. We had games and the dramatization of the *Prodigal Son*. For conclusion, we offered the fruits (characters were written on them indicating the personal service dedicated) and decided that we should lead all the members of our individual families to Christ, and that we must all be obedient children of our Heavenly father."

Evangelistic Meetings at Drum Tower:—"From April 20th to 27th we had Evangelistic meetings at the Drum Tower Church. The Evangelist, Mr. Ching Han, was a nice person. He preached a very practical gospel. People came in droves to hear him. The afternoon service was a purely evangelistic meeting; the evening was more of a Bible study. It was amazing to see men, women, and children, of all stations of life coming with their Bibles under their arms. There must have been seven to eight hundred there every night. Every seat in the church was filled. We brought in every extra chair and bench from the Sunday School, even including the little chairs from the beginner's department, and then folks had to stand. Mr. Ching Hai-po is now busy getting the interested folks in classes."

A Story of A Recent Opium Addict:—"Chao was an opium smoker and I flatly refused to loan him money as long as he smoked opium, in spite of the fact that he had a wife and three children starving to death. I felt like those

English statesmen must feel when they stop the food ships from going to France. Finally he took the opium cure and quit smoking. I gave him a loan to start in business with a little cooking outfit for selling hot boiled eggs and peddling them around the streets. Yesterday he told me what happened to him after he got started in his new business.

"He was selling his eggs at a street corner when a truck drove up. It was filled with soldiers who wanted to buy eggs to eat. The regular price of the eggs was ten cents each. They took his entire can full of eggs and placed it in the truck, threw him fifteen cents, and jumped into the truck to drive away. The egg-seller saw his entire stock of eggs and his cooking outfit lost forever. After making his desperate effort to get cured of opium, securing the loan, and starting in business, here was not only his living, but the capital he had borrowed, and the sole hope of his starving family, all being hauled away before his eyes. Just as the truck started, he rushed at it, siezed on to the first place he could get a grip and hung on in desperation as the soldiers drove off. They struck him over the head, tried to tear loose his clinging arms, but he refused to let go without being killed. Finally the soldiers stopped the truck, tore him loose, flung him to the ground and started up the engine again. Being no man to give up. Chao rushed up again and held on as before. Again the truck stopped; again he was torn from the truck, flung to the ground, and beaten. Still determined, he rose and staggered toward the truck; one soldier, more merciful than others, siezed his cooker, eggs and all, and flung the whole outfit at him.

"Many of the eggs were ruined, but not Chao. He immediately hunted me up again with the

proposal that I give him another loan to renew his stock of eggs and that he add a sideline to his business. People need bread to eat with their eggs.

"I like to help a man with the courage and determination that Chao has shown, so I gave him another loan. Not all those we have helped have persisted as this former opium smoker did, but many have, and scores have prospered vastly more. I tremendously enjoy presenting this kind of a living sermon to this tragic, war-torn community."

Training Class in Fenchow:— We have just finished a training class for leading lay-women from twenty country church centers in the Fenchow area, the first such thing for women that we have held. In many of these churches there are groups of Christian women who hold meetings of various sorts, reading classes, calling and preaching groups, work groups and monthly mother's meetings, etc., and this ten day training class was planned to bring in one woman from each such group.

The leaders planned their courses with the end in view of helping the women to take more responsibility in church life. "What is worship," "What is the church," "What freedom do married women have," "What are the marks of a Christian home," etc. were the subjects discussed. Before the meetings were over the women were taking every opportunity to testify joyfully to new insight, new hope for their homes and communities, new understanding of what it means to be a Christian.

The need of gate passes and travel passes to get into the city prevented women from some towns from coming; a new ruling against narrow-wheeled carts coming into the city caused some confusion in getting our luggage and passengers in; two of the babies

came down with fevers during the class; the distance between the dormitory and the dining room was too far for the small-footed women; but none of these things could dim the joy of Christian fellowship. I had to comment on it to one of the preachers who came to call, the spirit of the whole group was so unusual. He said, "Of course, all our Christian women have been praying for this meeting for weeks."

This is a very small thing, in a very large world, but I have found it so encouraging myself that I felt I must share it with others.

Training Work in Kweilin, Free China:—Deaconess Blenkinsop is doing a splendid piece of work in beginning one of the Christian Service Institutes which was suggested as an auxiliary to the Bawn Memorial Training School for Chinese woman evangelists. I think it is an excellent thing to make a start along this line even though the Bawn funds are not yet available, and Deaconess Blenkinsop's plan even in its experimental stages is well worth noting. She has a "Band" of seven, Senior and Junior Middle School graduates to whom she has given courses of six weeks or two months in Bible, Church Doctrine, Christian Evidences, Church Worship, Methods of Preaching, and Psychology, besides lectures and practical demonstrations by doctors and nurses in Hygiene and First Aid. At present this "Christian Women's New Life Service Band" is in the country for practical work in the country stations, holding Short Term Schools and going out for village preaching and teaching after which they will return for further courses of study after the summer. I had the privilege of giving a course on Church Worship while I was in Yungchwo and was glad to see the plan in operation. Since com-

ing to Kweilin, I have received a letter from Deaconess Blenkinsop from the country, telling of their four days' journey, with only four sedan chairs among eleven of them, so that most of them walked 40 li a day. At each stopping place for the night, they held a preaching service. There is no other way to get to these places except on foot (or on chair carriers' feet!) I think it is a splendid plan, good for the girls in training, and good for the country stations who get fresh impetus and enthusiasm in their work while the Short Term School work cultivates the Christians and is of interest to the non-Christian neighbors as well. (The Shanghai Newsletter, Shanghai, May 1941.)

On the Burma Road:—Next day we went on to Mandalay, over very desert country, but interesting. Had another puncture. We had that fixed at Mandalay, bought a new inner tube and jack, looked at the old Palace of Thibaw and then on to Maymyo. Mandalay was very disappointing, but we had too little time to see much. After that the mountains begin, up a beautiful road to Maymyo. That is the vacation place in the hills with glorious birds, red earth, glorious trees and blossoms. We stayed there at the Baptist Rest House, in great state with electric lights, screens and running water. Left Tuesday morning for Lashio thru the terrific Gak-trik Gorge. There are twenty two hairpin turns, some so acute I had to go back. It was good practice for the Burma Road. It made me plenty hot, but the car behaved beautifully. It is very powerful, and seems to be in perfect running order. They changed the steering shaft in Rangoon, and supplied me with various extra parts.

Going up the mountain we all gasped and looked at each other to see if they were seeing the same

thing. Right in the road was the most enormous elephant I've ever seen. The car looked tiny beside him. He looked us over, then ambled on his way. There were lots more up the mountain side, big and little ones. He certainly was the father of all elephants but we were relieved to see that he didn't object to us.

Lashio is a mushroom frontier town where everything revolves around the trucks. They rumble about in hundreds, and the place is full of drivers and mechanics. The Shans came in market today, red boots, black velvet jackets, red short skirts and many silver ornaments. The Shans are gentle, quiet people, who think all white things are holy. They call the Bible the White Book, have sacred white elephants, and consider white people very special. I hope the white people won't reward them by bringing all sorts of black ways into their beautiful country. Many of the men are tattooed all over, body and legs and arms. They wear loose turbans, with enormous stray hats on top. I took a picture of some. Couldn't get a picture of the elephant, because that was in one of the areas where pictures are forbidden.

This certainly is the malaria country. They have many fancy kinds, some very deadly. They blame almost all the ills of man of malaria, and treat all sorts of things with quinine, which they buy by the ton. We have to use mosquito nets every night, whether it is cold or hot. We bought extra netting to tack over the car windows in case we have to sleep in the car. (The Shanghai Newsletter, Shanghai, May 1941.)

Christian Students in China.—The Rev. Tze-Ven Hsiang of the Wenling Church for Students writes of the terrible bombing of Kunming. A large part of Yunnan University was destroyed. The Church Hospital was hit while he was working there washing the

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wounded and carrying them to the operating room.

Two hours after the all-clear siren, \$400 was collected by students to provide rice for the homeless. Groups of 16 were organized under college physicians and nurses to give first aid to the wounded. Digging corps were also formed to dig out those buried under debris. Students who had lost their belongings were given \$25 by the Student Relief Committee and accommodation was made at the Church for Students for thirty homeless people. (The Sunday School Times, May 24, 1941.)

Ministry to the Suffering in Foochow:—It has been a busy year with 3148 patients cared for. An average of 144 per day in a building planned for 135. Sunporches and convalescent sitting rooms have been converted into wards and extra beds put in so now it rates as a 152-bed hospital. In November when there were 190 patients the doctors clamored for still more beds. Among those present today are two missionaries, and Chinese from all walks of life—a Ph.D. from Ann Arbor, now dean of a college, an abused little slave girl, a young man graduate from an army officer's training camp and an acquaintance of General and Madame Chiang Kai-shek, and a poor old "boat woman" whose hand was injured in the bombing of a coastal village. In addition, an average of 156 were cared for daily except Sundays in the Out Patient Department.

In December we added to our staff a Jewess doctor refugee from Germany, and her husband, a Physiotherapist. They had been in Shanghai sixteen months where Hitler's influence is increasingly felt. They received warm welcome by missionary groups and responded with Christlike spirit although not called Christian. They have said "You cannot know

what such kindness means unless you have lived in a land of hate." They are friendly and like the Chinese and appreciate the work we as missionaries are doing and have joined our forces in like spirit. Her work is X-ray and Pediatrics for which we find her well qualified and unstinting in her service. His enthusiasm and good humor added to excellent training, together with his equipment added to our meagre bit should soon build up a number one Physiotherapy department which will do much to alleviate suffering and speed recovery of many. (The China Christian Advocate, May and June, 1941.)

A Transfer Missionary Digs in:—Perhaps I'd better first tell you about Hwa Mei School. It was formerly the Methodist Episcopal girls' school in Chengtu. Two years ago it moved to a country house and court yard near a village out from Chengtu. It has an enrollment of over three hundred girls. The original farm house has a tile roof. The roofs of the classrooms, library, assembly hall, kitchen and a dormitory are made of straw. Things are mighty crowded....some of the girls are sleeping in treble decker beds. Maude Parsons and I live in a "postage stamp" size room, but we are remarkably comfortable. I'm amazed at the amount of things Maude has put in it and still left plenty of room for us to turn around several times. We have two beds with nets above them and all sorts of things under them, such as a trunk, coal box, baskets of oranges and eggs, shoes, a bench, typewriters, etc. It is a room of all works....bedroom, living room, bath room, sometimes kitchen, a study and an office. I suppose that is why I enjoy my out-door private study so much.

You'll probably gasp at our hours. Rising bell rings at 5:00 a.m., setting up exercises and flag raising at 5:30; quiet hour with

from thirty to forty girls out by a grave and a vetch field. Breakfast comes at 6:00, assembly at 6:30 and classes begin at 7:00. Lunch is at 11:00, rest from 11:30 to 12:30. Supper is at 5:00 and light out at 8:30. They have this early schedule because the air hens usually cackle from around 11:00 a.m. to two in the afternoon. Fortunately, we've had none of these birds about since I arrived.

You should see our little vegetable oil lamps. They remind me of pictures of lamps in Bible times. I have a little more sympathy for those "foolish virgins" than I used to have. These little fellows do run out of oil and get weak after an hour or two of burning. It is very interesting, however, to see how these people are adapting themselves to the needs of the times. They are using all sorts of substitutes for soap. Imagine washing woollens in white clay or shampooing your hair with a kind of seed pod. (The China Christian Advocate, May and June, 1941.)

Lepers welcome delegates to Shantung Conference:—The delegates were much pleased not only with the fine reception put up by the lepers, to see their smiling faces, to hear their grateful words uttered spontaneously, and to know the increasing number of cases discharged as symptom free, but also in noting the conspicuous progress of the Leprosarium made since last year's Conference in the considerable expansion of its grounds and farms with the arrival of seven fine-looking Swiss goats, which were the gift of a

local dairy, and 200 chickens which, when grown up, would give the 54 already well contented patients a bright prospect of having sufficient milk and eggs every day to augment the nutritional value of their food which is so essential in the re-construction of their impaired health. Here we have the example of a model leprosarium on a small scale as the fruitage of a progressive and benevolent administration. (The Leper Quarterly, June 1941.)

Starting occupational therapy for lepers in the North-West:— "As three or four of the men are shoe-makers we have fixed up a shoe-shop for them," reported the Rev. J. C. Pedley of the Borden Memorial Hospital in Kaolan, Kansu. "They have repaired all the shoes of the inmates and now they are engaged in making new ones. They have enough leather and cloth for about 30 pairs. These they will hand to us to keep and we will give them out as they are needed. This provides a valuable form of occupational therapy and at the same time saves money as the lepers can make shoes for half the price they cost on the street. With regard to the weaving of cloth I have made careful inquiries and found that the minimum equipment required would cost about \$250.00. With this sum we could at present buy in a stock of raw cotton to start off with. A friend in the province recently gave \$100.00 towards this need and we are praying that other gifts will come in." (The Leper Quarterly, June, 1941.)

NOTES ON CONTRIBUTORS

- Rev. A. R. Crouch is a member of the American Presbyterian Mission North who is engaged in educational work in Ningpo. He is in his first term of service.
- Miss E. Bradshaw is a member of the Methodist Church who has been for many years attached to the staff of Laura Haygood Normal School of Soochow, now operating in Shanghai.
- Dr. Luther Shao is a member of the United Christian Missionary Society. Formerly he worked in Nanking, specializing in Christian religious education. Recently he has been at work in Chengtu.
- Rev. F. S. Drake is a member of the English Baptist Missionary Society who has been for several years connected with Cheeloo University, School of Theology.

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